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THE TRIBUNE, New York.

An Unmistakable Drift

The sale of the *Congregationalist*, the reasons given for it, together with facts well known to all who are engaged in the publication of religious newspapers, is a somewhat startling sign of the times. From a condensed account which we print elsewhere, it appears that the Publication Society having its headquarters at the Congregational House in Boston has purchased the subscription list of the paper to prevent its sale to persons outside of the Congregational body. Such a sale would have involved the loss in New England of the most powerful representative of orthodox Congregationalism, and would have been a calamity to all concerned. The former owners of the paper make a statement of the case, from which it appears that a paper which had once been published with large financial profits could no longer be adequately supported without increasing its capital and its subscription list. With more subscribers than ever, expenses grew and the net income shrank. Many things contributed to this result. Among them was the diversion of advertising and the profits of it from the religious press to the magazines and other publications which have a great circulation. The indications of stress and strain are to be seen in all the religious papers, in those that are adopting the secular tone as well as those that keep to their specific function. With all their great constituency the Methodists have sunk over a hundred thousand dollars in the last four years in their official organs, and have now determined to reduce the number of their papers and let only the fit survive.—*Christian Register*.

A Voice from the Shadow

Rev. George W. Norris, of Lawrence, writes: "I am not coming this morning with caustic, but having for the year past had more leisure than any time for fifty years, I have read my ZION'S HERALD more thoroughly than ever before. And it may not distress you to know that to a man as illiterate as myself it seems to me the paper is better than ever. I have been a constant reader of it ever since 1857, when at the age of twenty I left home to enter Newbury Seminary where I was born of the Spirit in a meeting in the old seminary hall led by Prof. C. W. Cushing, then principal. How memory brings back the forms and faces in the classes of Profs. F. E. King, R. M. Manley, R. H. Howard; and I live over again those happy days. Well, many, if not most, of these are waiting and working, I doubt not, 'just over the river,' where we hope to join them soon, by the grace of our Saviour."

"But I took my pen to say how I wish my brethren in the pastorate could all realize the great importance to the King's business of a more general and thorough acquaintance with our church and her work by our membership, and how much assistance would be given the pastor by ZION'S HERALD. Personal canvass for it is the way to place it where it will do good."

"I am gaining now in strength. My diabetic conditions are yielding to treatment. The ulcers, of which I had seven on one foot at one time, are now all healed save one, and that is healing. I can now walk without torment, and it may be that by the end of another year I shall be able to take up the work of some light charge if I should be needed in it."

"God bless you and all the HERALD crew with health of body and soul, that your service may be increasingly profitable until He gives the discharge and glad welcome to the Paradise home!"

The following note is received since the above was put in type:

Lawrence, Mass., April 5.

DR. PARKHURST: My husband had another attack early this morning at 1 o'clock, and another at 3, but the doctor said he was in hopes he would not have another convulsion this time; but he is still in bed, and in a very weak condition.

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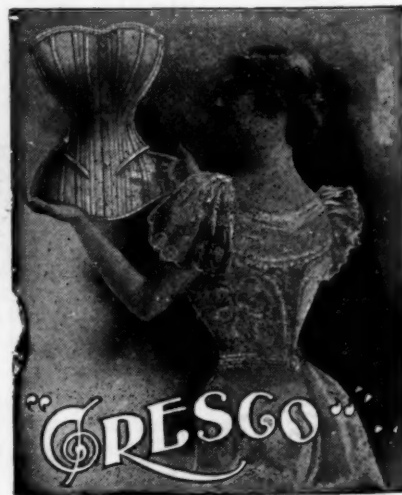
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Zion's Herald

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Number 15

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Postal Matters

Good roads and the request of not less than one hundred families are the principal requirements for the establishment of a new rural free delivery route. Patrons must procure private mail boxes of government design and place them at convenient points on the highway. Circulars giving all the details will be issued soon by the superintendent of the free delivery service. Another postal matter of importance is the unification of the money order business of the United States and Canada. On and after July 1 orders on Canadian offices may be purchased the same as if they were on American offices, and *vice versa*. Domestic rates will be charged, making the tariff one-third less than at present. Each government will charge the other the amounts paid on orders, and at intervals adjustments will be made by the payment of the balance either way, in the same manner that banks settle with each other through the clearing house. This unification will be of special benefit to the cities of both countries near the Canadian line. It may not be amiss to call attention to the fact that the rules of the International Postal convention operate severely against Americans in the imposition of exacting penalties and excess rates on mail matter of overweight sent to Europe. Enormous sums are said to be collected from this source annually by the European postal departments. Americans should weigh their letters with more care before mailing them, or the Government should secure the abolition of the extortionate excess rates.

Mayor Johnson of Cleveland

Much importance is attached to the election of Mr. T. L. Johnson as mayor of Cleveland, by students of American politics. The significance of the matter is that an election involving the same issues might take place in other American cities—and then become contagious. Mr. Johnson is a Democrat and a man of wealth, which he gained in the street railway business, and was elected by 5,000 majority over the Republican candidate, as the advocate of a three-cent fare for workmen and the municipal ownership of street railways. Samuel M. Jones, a Democrat, was re-elected mayor of Toledo, and John N. Hinkle, also a

Democrat, mayor of Columbus, on practically the same issue that made Mr. Johnson mayor of Cleveland. Thus three Ohio mayors are committed to the political doctrine of "public ownership of public utilities," and their administration will be watched by students of economic science as well as by students of party politics.

New Battery for Automobiles

Realizing that the excessive weight of the storage battery used for the operation of the electric automobile is its chief detriment, Thomas A. Edison is at work upon a new form of battery in which he expects to combine power with lightness. The expense of the present form of the electric automobile is so great that the business of making them is endangered. It is estimated that about four millions of dollars are invested in the business of manufacturing automobiles, and that a large proportion of the machines are made to be operated with electricity. Their use will probably be discontinued in Boston and Chicago soon, but in New York the use of the electric machines appears to be increasing. It may be noted incidentally that the invention of a lighter storage battery would be of great help in solving the airship problem.

Progress of Bubonic Plague

There is much anxiety over the appearance of bubonic plague in ports where it never existed before, and where experts believed it could not thrive. It has at last invaded Australia, having been introduced there from South Africa. One fatal case is reported from Sydney. It developed on a ship that went to embark fresh Australian troops for the war with the Boers. Two other cases occurred near Brisbane. The plague continues to spread in Cape Colony. A mild form of this plague has a hold among the Chinese of San Francisco. Owing to the possibility of development into the more severe and contagious form, extreme precautions have been taken to stamp it out. The campaign of extermination embraces the disinfecting of all infected houses, provision of hospitals for suspects, detention houses and morgues, and the general cleansing of Chinatown, with improvement of light and air space. Bubonic plague, like other plagues, is most destructive amidst unsanitary surroundings.

Irrigation in Arizona

Four hundred thousand acres of Arizona desert will ere long smile with vegetation as the result of extensive irrigation plans now in process of realization. Already a great deal of arid land has been reclaimed. A few days ago a canal sixty miles long and navigable by small boats

was opened by water being turned into it from the Colorado River below Yuma. This is one of several similar enterprises nearing completion in Maricopa, Yuma, and Southern Yavapai counties. Wherever possible, these canals are supplied by gravity from mountain streams, thus making the expense of irrigation very small after the construction of the ditch. Many barren sections of the great West have been made productive in this way. In Colorado, where much irrigating is done, one canal alone being 110 miles long, the upper Arkansas River has been diverted to such an extent during recent years that the size of that stream in the Indian Territory and Arkansas has been considerably reduced. The irrigation systems projected in other States of the West and Southwest will in a few years make millions of acres of desert "blossom as the rose."

A Great Salt Mine

In a depression almost three hundred feet below sea level, with an area of about one thousand acres, near Salton in Southern California, is perhaps the largest deposit of salt in the world. It looks like a vast field of snow. About two thousand tons, valued at from \$6 to \$34 per ton, are shipped from this mine annually. The deposit is essentially rock salt. It is collected with a plow operated by a dummy engine and cables—a broad furrow being cut—after which it is gathered up by Indians, taken to the dry house, and then sacked for shipment. As fast as salt is removed a new deposit is formed daily by springs which run into the basin, and as the water is evaporated by the intense heat a crust of almost pure chloride of sodium is formed.

An Antarctic Expedition

Five German scientists and a crew of five officers and twenty men will comprise the Antarctic expedition being fitted out in Germany. Their specially designed ship, the "Gauss," which was launched at Kiel on last Wednesday, is 151 feet long, draws sixteen feet of water, has the rig of a three-masted schooner, is fitted with engines capable of giving a speed of seven knots an hour, contains separate rooms for each observer and officer, rooms for scientific work, and space for fifty arctic dogs, besides quarters for the crew. The vessel is entirely of wood, of a model slightly differing from Nansen's "Fram." It is carefully fortified for conflict with heavy seas and ice by internal supports and a triple planking of oak, pitchpine and greenheart. Electricity will be used for illuminating purposes. Although the expedition does not expect to be absent more than two years, provisions for three years will be carried. A balloon for reconnaissance is an important

part of the equipment. Ready-made hydrogen in compressed form will probably be taken instead of gas-making apparatus. Each scientist in the expedition will investigate along his special lines, and assist other members as occasion may require.

An Encouraging Discovery

A discovery was made by the Get Together Club of New York city at its recent meeting in that city, which has occasioned much interesting comment. The membership of the club is composed of business men who are concerned in the improvement of "the employed" as a class. A variety of experiences were related, and in every instance it appeared that the employer who did something to improve the comfort and happiness of his helpers received more than an equivalent for the expense incurred in increased productive power and greater carefulness. Thus they discovered that "altruism could be made profitable." It will be a happy day for the industrial world when all employers make the same discovery.

International Hunt for Gutta Percha

It is an indispensable cable insulator, and in view of the contemplated laying of twenty-five thousand miles of cable, thus literally binding the nations together with a network of copper wires, it will be needed in great quantities. The consideration of plans for making this immense length of cable has led to the discovery that the gutta percha is very scarce. It is made from the milky gum of a peculiar kind of a tree, found only in the Malay archipelago and the Malacca peninsula. Tropical forests have been searched in vain for trees of this species. Gutta percha trees have been transplanted from the Malays, with the expectation of increasing the output. The Dutch have established several plantations in their East India possessions which give promise of success. Similar tests are being made on the Congo and in French Guiana. The tree is very exacting in its demands for a certain kind of soil and climate, and it will be some time before the results of the transplanting experiments are fully known.

Boers Object to American Mules

A suit is pending in the United States Court at New Orleans to stop the further shipment of mules, horses and munitions of war from that port by the British for use in South Africa. The petitioners are Gen. Sam Pearson, a citizen of the Transvaal, Edward Van Ness, of New York, and Charles D. Pierce, consul general of the Orange Free State, stationed at New York. The defendants are the British officers in charge and the agents of the steamers "Anglo-American" and "Monterey." The vessels are described in the petition as "armed transports" in the service of the British army. In their application for an injunction to restrain them from sailing, the petitioners assume that a refusal would be "aiding the British" in their operations against the friendly republics of the Transvaal and the Orange Free State, with which the United States is at peace. It is also contended that the British are using New Orleans as a base of supplies. The case was called Saturday, but was continued at the request of the

British, because of supplemental bills filed by the Boers. A report that the British war office had ordered the discontinuance of the shipments is discredited by representatives of the South African republics. Up to this date 86,750 mules and horses have been shipped, and 7,000 more are under contract in Texas and Missouri. It is estimated that the British war office has expended twenty-five millions of dollars, principally at New Orleans, for mules, horses and provender.

To Fight Yellow Fever

A plan for international co-operation in the suppression of yellow fever is being worked out by Dr. Edouard Wilde, minister of the Argentine Republic at Washington, and a committee appointed by the International Medical Association. A treaty establishing uniform quarantine regulations and co-operation in removing the sources and suppressing the causes of yellow fever is the basis of this scheme of health protection. In view of the success of the American authorities in exterminating the fever in Havana, there is good reason for believing that Vera Cruz, Rio de Janeiro, and other hotbeds of this scourge can be permanently purified. A convention for the purpose of completing the details of the plan will be held in Havana next February. Each American nation has been invited to send three delegates, including bacteriologists, sanitary engineers, and specialists in economic matters.

Macedonian Revolutionists Arrested

As an outcome of the revolution in Crete, discontent was engendered in Macedonia, resulting in the formation of a permanent committee on agitation, whose chief business was to enlist the Powers in securing a greater measure of liberty for the Macedonians. They asked for the formation of a province with Salonica as capital; the nomination for governor general for five years of a person belonging to the predominant nationality of the province; formation of a general assembly; guarantee of personal liberty and home protection; independent schools for Christians; and various other reforms of a related character. Now comes the news of the arrest of the leaders of this committee at Sofia, Bulgaria. This may be the signal for another war in the Balkans.

Peace Hovers Over the Philippines

As was anticipated, the capture of Aguinaldo has greatly accelerated the establishing of peace in the Philippines, and the authorities are already deeply engrossed in studying the details of the new civil government. During the week Aguinaldo took the oath of allegiance and co-operated with General MacArthur in obtaining the surrender of a number of the sub-chiefs. Nearly all of the more capable leaders have been won over, and it is confidently expected that peace and order will be general within a short time. The action of Aguinaldo in acknowledging American sovereignty has greatly simplified the question of how the Government shall dispose of him. It is estimated that the Filipinos lost fifty thousand men during the insurrection, which may in large measure account for the nu-

merous surrenders recently. Large quantities of munitions, comprising 7,667 rifles and 65,145 rounds of ammunition, have been captured.

Czar Favors Reforms in Universities

A great reformatory step was taken by the Czar when he appointed General Van Novsky Minister of Public Instruction. It is understood that the appointment carries unlimited powers for two years, so that the reactionary officials will not be able to interfere with the reform. In his rescript to the new minister the Czar says: "The experiences of recent years have shown the existence of defects in our scholastic system that are so material that I think the time has come to undertake an immediate and thorough revision and improvement." Gen. Van Novsky is reputed to be a fine administrator and sympathetic toward the students.

Affairs in Cuba

By a vote of twenty-four nays and two ayes the Cuban Constitutional Convention has rejected the plan of relations between this country and Cuba as specified by the "Platt amendment." It was a surprise to the people of the United States, who had been assured that while the Cubans were doing considerable talking, they would eventually accept the terms of this Government. Inasmuch as nothing can be done to alter the attitude of the United States until Congress meets, President McKinley will continue the military government of Cuba until that time. There is hope, however, that the Cubans may meanwhile be persuaded to take more favorable action.

Surprises in China

It was surprising that China should resist the ultimatum of Russia, and doubly surprising that immediately thereafter Russia should cleverly and diplomatically explain the situation. Assurances were given to all the Powers that "while the Russian government maintains its present organization in Manchuria to protect its frontier, and remains faithful to its original and oft-repeated political program, it will quietly await the course of events." The declarations of honorable intentions on the part of Russia have been accepted in good faith by President McKinley. The promise to return Manchuria to China intact after the restoration of order in the Empire is viewed askance by the European Powers, because of the opportunity of Russia to prolong occupation indefinitely. The warlike attitude of Japan is doubtless due to the knowledge of conditions in Manchuria not yet discovered by the other nations—the presence of chronic insurgents whose suppression requires a considerable military force. Japan knows that the control of these Manchurian insurgents will afford Russia reason for permanent occupation of Manchuria, and that if Japan is to forestall or limit Russian sovereignty in Manchuria it must be done now or never. The question of diplomatic relations between China and Russia is being discussed, as it was understood that in case China refused to sign the secret treaty within a certain time, Russia would withdraw her civil representatives. It appears that the relations have not been disturbed by the action of China. A rebellion headed by Gen. Tung Fu Hsian has broken out in the provinces of Shensi and Mongolia, which may further delay the final adjustment of Chinese affairs.

THE SACREDNESS OF COMMON THINGS

BONAVENTURA, "the Seraphic Doctor," wrote in an inspired moment what has been called his "golden sentence"—golden not in a rhetorical sense, because of any charm of language or beauty of figure, but golden in its depth of insight, its simple truth, its ability to stand the test of what Carlyle calls "the everlasting yea." The enduring truth uttered by the great Italian theologian was this: "The best preparation of a religious man is to do common things in a perfect manner."

Here is a philosophy of personal religion, as we say, "in a nutshell"—the final quintessence of all that is essential and practical. It is worthy to stand next to Christ's summary of Christian duty: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Bonaventura's "golden sentence" is, in a way, supplementary to Christ's beautiful compendium of the law. Christ emphasizes the perfect relation to persons; Bonaventura emphasizes the perfect relation to things. To be sure, the relation to things, closely analyzed, may be said to be included by the relation to persons, since, unless a man utterly isolates himself and becomes a hermit, he will find that his approach to things is nearly always by way of persons. Yet it is well to put a little added emphasis upon things in themselves, as Bonaventura does, that we may be impressed with their inherent sacredness. Common things especially we are apt to consider as indifferent, as moral neutrals, so to speak, with no positive religious character of their own. The everyday duty, the thing that seems to pertain to the secular life alone, we are apt to ignore on its religious or sacred side. Our relation to persons—to God, to fellow-man—we strenuously hold sacred. But there would seem to be serious need of calling the attention of Christian men and women to the fact that the commonplace, indirectly personal relations of every day are sacred too, with a religious significance of their own, and that, according as we enter upon them and conduct them with the Christian spirit, or not, we are fulfilling or defeating God's purpose with respect to them.

You cannot draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its roots into the core, of the world of personality. If it does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thoroughgoing, as permeating, as life itself. It pulses out and touches the least things—as the life-blood warms the very finger-tips—and says: "These are mine; these are sacred things. Make them so." Nothing is too small or remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we

call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and intertwines with every other thread to form the entire fabric of character.

THE TWO LAWS

WE are the creatures of law in this world, and in all worlds. The whole creation is governed by it; every force is instinct with it. In the midst of this universal power which guides and shapes things, making one fine accord, a strange spectacle is seen. Man, the highest earthly creation, does not join in the harmony.

The animals are controlled by one law. From the first they obey, with consistent action, the instinct of self-preservation. The angels live by one law—a divine principle, in which goodness, strength and beauty find constant and unvarying expression. But the human creature lives by two laws—the earthly and the heavenly; two opposing forces are ever at work in his nature, one drawing him upwards, the other dragging him towards the earth.

This antagonism in the very fibre of our being, which is the deepest mystery of life, has been the theme of thinker and poet from the beginning. Paul gave it its strongest expression in his letter to the Romans, and many a powerful portrait has since been drawn of the struggle always going on in our double nature. But we are too near the battle-field to see it clearly. The angels must often look with wonder and admiration as well as sorrow upon the conflict. Paul says there is "a great cloud of witnesses." These, who have once sinned and suffered, and finally conquered, from their distant vantage-ground of perfect purity and peace see, with clear eyes, the entire field.

This duality of our nature gives rise to all the complexity and contrast of life—its union of strength and weakness, love and hate, joy and sorrow, aspiration and earthliness, all the perplexing problems of the individual and of society. It sometimes seems as if problems were given in wantonness, for the mere sake of the solution. When one is solved, another arises. We are so familiar with the sight of contradiction that we scarcely notice it. It does not move us to see on the same street the hospital with its ministry of help and healing and the armory for the manufacture of destructive weapons. We are used to the talk of peace in the midst of preparations for war. The riddle of life is as old as the world. Ages ago it vexed the author of Ecclesiastes in that moving portrayal of the eternal war between soul and sense.

There is a certain grandeur in this strife between the lower and the higher. No one can look upon it without awe; but "Faith alone can interpret life, or comprehend its dark enigma." For the real solution of the mystery of our double nature is found in the Christian faith. Christ, being lifted up, will draw all men unto Him. Right shall gain the ascendancy, however slowly, over wrong, and

men shall live, like the angels, by one law:

"One law, one God, one element,
And one far-off, divine event
To which the whole creation moves."

To Station 1,000 Ministers

OUR six patronizing Conferences hold their sessions the present month, beginning the 10th inst. Two will assemble this week, two the next, and two the last week of the month. The condition and work of every church, and the character and record of every minister, will pass under rigid scrutiny, and a thousand ministers will be satisfactorily appointed to the churches. We use the term "satisfactorily" approximately, of course; and yet in 95 per cent. of the cases, without doubt, the best possible arrangement for the churches and the ministers will be made. The session of every Annual Conference is, therefore, an incontestable justification of the value and efficiency of our itinerant economy. Nothing like it has ever been launched for the speedy and satisfactory stationing of ministers. We recall the testimony of a distinguished lawyer and jurist, a prominent member of the Congregational Church, who said to us, after attending daily a session of a Methodist Annual Conference: "It is the most remarkable ecclesiastical machinery in the world. I have attended some Congregational Councils for the examination and ordination of a single minister over a single church in which there was more friction than has been displayed by you in stationing over a hundred ministers."

We do not claim that the system is divine, but so perfectly has it been worked for a century, that it is not too much to believe that the founder of Methodism in this scheme, as in many other things, received special illumination.

No Time to Lower the Standard

THIS is no time to lower the standard for candidates who desire to enter the ministry of the Methodist Episcopal Church. Never in our history was the demand for manly and strong men for our pulpits so exacting and inexorable. The removal of the time limit is falling most crushingly upon the minister of mediocre abilities. He is being driven inevitably to the wall. Nothing can save him from complete extinction except unflinching effort on his part in the line of self-culture and useful activity. The survival of the fittest is now the unchangeable law with us. With these facts so emphatically enforced before our eyes, it is surely no time to accept weak and inadequate candidates for our ministry. Presiding elders should, in every case give the church the benefit of the doubt. Much, very much, more than piety and zeal is demanded in the candidate. These qualities soon burn out if there is nothing left to feed and nourish them. It is much kinder to the applicant in the end to reject him at the first than to be compelled to do it after some years of unsatisfactory trial. We recall several instances in which men have been accepted as the result of sympathy and special pleading, but no single case in which the final issue has not shown the unwisdom of the action. Let the standard of qualification be lifted everywhere. Better no candidates at all than those who are unsuitable.

The Unusable Remnant

EVERY candid observer of our church, particularly our intelligent laymen, recognizes the pathetic fact that there are in every Annual Conference a small percentage of ministers who have outlived their usefulness. The fact is clearly and generally admitted. No measure of pity or

sympathy can hide the painful situation. The record of these few men is fully apprehended by the churches of the Conference. No church desires them, and they are received, if sent, under stern protest. It is perfectly apparent that the charges to which these undesirable ministers are appointed must suffer and be left in a damaged and weakened condition.

What should be done? Only one thing, hard though it be: the churches should be relieved of men who have indubitably shown that they can no longer succeed in the pastorate. It is almost criminal to afflict a struggling and faithful body of Christian men and women with a pastor who will hang like a millstone upon their necks. The time has fully come to take hold of this matter and to deal with it kindly, but heroically. Ministers who are continuously making a record of failure and dissatisfaction should be compelled to superannuate or to locate. There is a call out of, as well as a call into, the ministry.

A Royal Fellowship

THE ministers of no other denomination are so closely attached to each other. There is a peculiar condition of interdependence. The sense of brotherhood is very intimate, sensitive and helpful. This fact gives to the Annual Conference unusual significance and enrichment. This gathering of ministers, many of whom have not met for a year, is very hearty and enjoyable. Especially is this fellowship prized by the older preachers and by those who are no longer in the active pastorate. The old days are tenderly and often tearfully recalled and lived over again. The aged minister goes up to Conference with much of the same feelings and sentiments that filled the heart of the devout Jew on his annual pilgrimage to Jerusalem. It is good to be there. Like Peter on the Mount of Transfiguration, they feel like building tabernacles at Conference.

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace."

"What troubles have we seen,
What conflicts have we passed,
Fightings without, and fears within,
Since we assembled last."

Let a large and affectionate welcome be given not only to the fathers, but to the mothers of Israel. The minister's wife has been a most important factor in carrying on our work in this New England, which has so often been inhospitable to Methodism.

OUR HOSTS AND CONFERENCE PROGRAMS

LAST week we introduced to our readers the ministers who will welcome the guests at three of our patronizing Conferences—New England, New England Southern, and New Hampshire—with outline programs of the sessions. This week we present the other three.

Rev. H. G. McGlaufflin is a native of the Pine Tree State. He was converted at Chestnut St. Church, Portland, under the ministry of Dr. Sylvester Jones. At the quarterly conference at Kent's Hill, spring of '90, he was voted a local preacher's license. He graduated from Maine Wesleyan Seminary and Female College in '81, and entered Wesleyan University in the fall. 'At the session of the New England Conference held at Worcester, April, '88, he was elected to orders and ordained deacon by Bishop Foster. He entered Vermont Conference at Northfield, '90, and was ordained elder at Bradford, '93, by Bishop Warren. In '99 he was appointed to People's Church, Lyndonville, one of the most



REV. H. G. MCGLAUFFLIN.

thrifty and beautiful villages between Boston and Montreal.

Vermont Conference

LYNDONVILLE, APRIL 17

TUESDAY—9 A. M., examinations. 7.30 P. M., Anniversary of Church Extension Society; address by Secretary King.

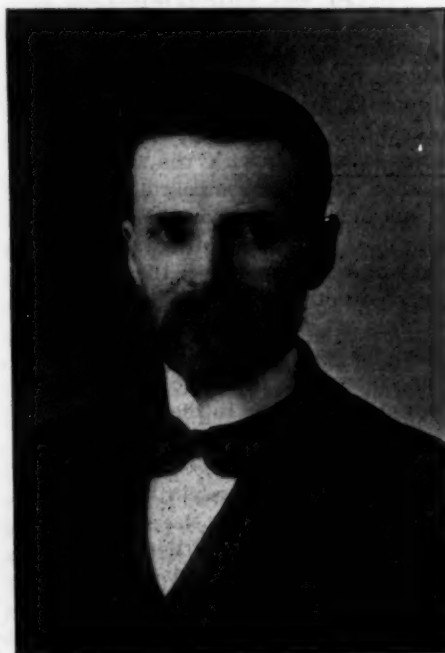
WEDNESDAY—8 A. M., Devotional Service. 9, Sacrament of the Lord's Supper. 2 P. M., Missionary Sermon by Rev. R. J. Chrystie. 3.30, Anniversary of Deaconess Work; addresses by Dr. T. Corwin Watkins and Miss Chisholm. 7.30, Anniversary of Missionary Society; addresses by Revs. H. Olin Cady and W. W. Ogler.

THURSDAY—2 P. M., Anniversary of Woman's Home Missionary Society; address by Miss Henrietta Bancroft. 3, Anniversary of Sunday School Union; address by Secretary Neely. 7.30, Anniversary of Board of Education and Twentieth Century Thank Offering Commission; addresses by Secretaries McDowell and Mills.

FRIDAY—2 P. M., Anniversary of Woman's Foreign Missionary Society; address by Miss Miranda Croucher. 3.30, Anniversary of Bible Society; address by Rev. C. H. Elliot. 7.30, Lecture by Bishop Earl Craunston; subject, "The Cross and the Dragon."

SATURDAY—10 A. M., Anniversary of Montpelier Seminary. 2 P. M., Anniversary of Temperance Society. 3, Preachers' Wives' Association. 7, Anniversary of the Freedmen's Aid Society; address by Secretary Mason.

SUNDAY—10.30 A. M., Sermon by Bishop Craunston. 2 P. M., Ordination of Deacons and Elders. 7.30, Anniversary of Epworth League; address by Chancellor J. R. Day.



REV. C. A. BROOKS.

Rev. C. A. Brooks was born in Woodstock, Me., Oct. 6, 1856, and was educated in

the public schools of Oxford County, taking a college preparatory course. He early began teaching. He was converted at twenty, at East Poland camp-meeting, and was then called into the ministry, but did not yield to his convictions. He joined the Methodist Church the following year, but refused his high calling, until Nov. 27, 1890, when, prostrated by a severe accident and given up to die, he yielded his will to God. On recovery he began work in his own village and neighboring towns. The following year he was stationed at Livermore, where he remained the full time-limit, with almost a continuous revival. He joined the Maine Conference on trial at Augusta in '92, joined in full at Skowhegan in '94, and was ordained elder at Auburn in '96. The following year he was appointed to Yarmouth, where a new church edifice has been erected, which was dedicated Nov. 18, 1898.

Maine Conference

YARMOUTH, APRIL 24

TUESDAY—7 P. M., Missionary Sermon by Rev. W. S. Bovard.

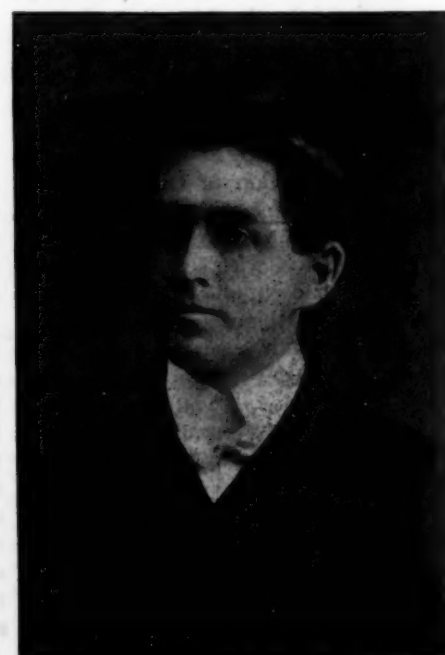
WEDNESDAY—8.30 A. M., Devotional Service. 9, Sacrament of the Lord's Supper. 2 P. M., Anniversary of Woman's Foreign Missionary Society; address by Miss Louise Manning Hodgkins. 3.30, Memorial Services. 7.30, Anniversary of Church Extension Society; address by Secretary King.

THURSDAY—2 P. M., Anniversary of Woman's Home Missionary Society; address by Miss Henrietta Bancroft. 3.30, Deaconess Work; addresses by Miss Josephine S. Fisk, Miss E. M. Chisholm, and Rev. T. Corwin Watkins, D. D. 7.30, Anniversary of Missionary Society; address by Secretary Carroll.

FRIDAY—2 P. M., Educational Anniversary and Twentieth Century Movement; addresses by Secretaries McDowell and E. M. Mills, followed by Prof. H. E. Trefethen. 4, Anniversary of Preachers' Aid Society; addresses by Revs. W. S. Bovard and E. S. J. McAllister. 7.30, Concert by the Morse Vocal and String Quartet of Maine Wesleyan Seminary and Female College, assisted by Miss Piper, teacher of oratory.

SATURDAY—2 P. M., Anniversary of Epworth League, followed by a Temperance Rally, led by Rev. W. F. Berry. 7.30, Anniversary of Freedmen's Aid and Southern Education Society; address by Secretary Thirkield.

SUNDAY—9 A. M., Conference love-feast, conducted by Rev. A. S. Ladd. 10.30, Sermon by Bishop FitzGerald, followed by ordination of Deacons. 2.30 P. M., Ordination of Elders, followed by a generous freewill Twentieth Century Thank Offering for the local church debt; addresses by Rev. A. S. Ladd and Dr. S. F. Upham. 7.30 P. M., Sermon and Evangelistic Service.



REV. A. H. HANSCOM.

Rev. Albert H. Hanscom, son of Rev. S. L. Hanscom, of the East Maine Conference, was born, Nov. 10, 1872, in Lubec, Me. He graduated from the East Maine Conference Seminary (classical course) in June, 1891, and taught school during the next three years. He was licensed to preach, Jan. 20, 1894, and began the work of the ministry in

May, '94, supplying the church in Franklin. Received into Conference on trial in '95, he returned to Franklin for the second and third years. He was admitted into full membership in '98, and ordained deacon by Bishop Cranston. In '97 he was appointed to Randolph and Chelsea, where he remained three years. He was ordained elder in 1900 by Bishop Mallalieu, and appointed at the same Conference to Clinton and Benton. All his pastorates have resulted in strengthening the churches, materially, numerically and spiritually.

East Maine Conference

CLINTON, APRIL 24.

TUESDAY — 4 P. M., Itinerants' Institute Hour; address by Rev. F. L. Hayward. 7.30, Lecture by Secretary McDowell, on "Intellectual Friendships."

WEDNESDAY — 8 A. M., Pentecostal Service, conducted by Dr. E. S. Dunham. 9, Administration of Lord's Supper by Bishop Joyce. 1.45 P. M., Conference Sermon by Rev. G. E. Edgett. 3, Anniversary of Sunday School Union; address by Dr. T. B. Neely. 4, Pentecostal Service led by Dr. Dunham. 7.30, Anniversaries of Board of Education and Twentieth Century Movement; addresses by Secretaries McDowell and Mills.

THURSDAY — 2 P. M., Anniversary of Woman's Foreign Missionary Society; address by Miss Miranda Croucher. 3, Epworth League Anniversary; address by Dr. E. S. J. McAllister. 7.30, Anniversary of Freedmen's Aid and Southern Education Society; address by Secretary Thirkield.

FRIDAY — 2, Anniversary of Woman's Home Missionary Society; address by Miss Henrietta A. Bancroft. 3, Deaconess Work; addresses by Rev. Dr. T. C. Watkins, Miss Josephine S. Fisk, and Miss Nettie B. Prather. 7.30, Anniversary of Board of Church Extension; address by Secretary King.

SATURDAY — 2 P. M., Memorial Services. 3, Itinerants' Institute Hour; address by Dr. E. S. Dunham. 7.30, Temperance Anniversary; address by Secretary W. F. Berry.

SUNDAY — 9 A. M., Conference Love-feast, conducted by Rev. T. F. Jones, presiding elder of Rockland District. 10.30, Sermon by Bishop Joyce, followed by ordination of deacons. 2.30, P. M., Sermon by Rev. E. S. Dunham, D. D., followed by ordination of elders by the Bishop. 7.30, Missionary Anniversary; addresses by Secretary Carroll and Rev. W. W. Ogler.

Russia and the Drink Traffic

M. DE WITTE, the Minister of Finance in Russia, and the most potent influence in the entire kingdom next to the Czar, is undertaking a government monopoly of the sale of alcohol. The plan is practically an appropriation of the principles of the South Carolina Dispensary Law, which has been fully set forth in these columns. Important data and facts concerning this subject, which recently appeared in the *Boston Transcript*, are here-with presented:

"Drunkness is a great curse in Russia. The consumption of alcohol per head is not so great as in the United Kingdom, but it does more harm, for the entire peasantry, the very class upon whom in the last analysis the prosperity and security of the country rests, is impoverished and degraded by drink to an extent not found in any class of any other country. The Russian peasant's good humor, sociability and kindness of heart make him an easy victim, and to these must be added the terrible loneliness of his life, the long black evenings of winter, the absence of entertainment, ignorance and illiteracy, and finally the poisonous liquors formerly sold."

The principles upon which the Russian minister bases his reform are stated in these terms:

"A man drinks for three reasons: First, because he has a natural desire to do so; second, because he is excited to do so; third, because he is given credit to enable him to do so. From the first of these reasons drinking is seen to be inevitable; complete prohibition is impossible, and the evasion of it only leads to more destructive drinking than that for which a cure is sought. But the second and third causes given above can be removed: it shall be no man's interest to excite another to drink, and no man shall be supplied with drink on credit. Incidentally, no man shall drink stuff which poisons him physically and destroys him morally. Therefore it follows that nobody except the State shall make either a direct or indirect profit from the sale of spirit. That is

what the law of 1894 is bringing about in Russia, a few provinces at a time. By 1904 the whole manufacture and sale of spirit in the Russian empire will be a strict government monopoly; it will be of pure quality; it will not be sold by the glass except bona fide with food; and it will be sold for cash only. There has been not a little complaint and denunciation of this legislation, but in the opinion of many students of social problems it is a magnificent reform, under the peculiar conditions of Russian life, and redounds to the honor alike of the monarch who perceived its necessity and of the statesman who is carrying it into effect. Finally, the monopoly has been a source of additional revenue to the State, for in 1898 the net profit was over \$15,000,000."

PERSONALS

— Dr. William V. Kelley will preach the Commencement sermon at Drew Seminary for Women, at Carmel, N. Y., on June 16.

— Mrs. Newman, widow of Bishop Newman, sailed, on March 16, to meet her friend, Mrs. Leland Stanford, and travel with her.

— Dr. R. S. Copeland, so long identified with our Epworth League interests, is the Republican nominee for mayor of Ann Arbor, Mich.

— Rev. F. H. Morgan, of Singapore, will deliver his illustrated lecture on Friday evening at the session of the New England Conference.

— Rev. E. W. Caswell, of Middletown, Del., was transferred, at the recent session of Wilmington Conference, to New York East Conference.

— On account of the illness of Joseph Cook, Dr. C. H. Mead will deliver the address at the temperance anniversary of the New England Conference.

— Mrs. Charlotte Gassette, of Albion, Mich., has given a \$10,000 library building to Albion College, as a memorial to her daughter. The building is to be named the Lottie L. Gassette Library.

— Rev. Eugene M. Antrim and wife, together with Rev. Philip L. Frick, Rev. W. W. Guth and wife, and Mr. Harold S. Vaughn, sailed for Halle, Germany, on Saturday, April 6, by Holland-America's Liner, "Rotterdam," bound for Rotterdam, Holland.

— Bishop Cranston's sermons, at St Mark's, Brookline, in the morning and at People's Temple, this city, in the evening, were listened to by large and appreciative congregations. The *Boston Herald* presents abstracts of both sermons, with a portrait of the Bishop.

— Mr. W. H. Bush, of Chicago, who died March 19, was one of the princely givers in Chicago Methodism. He was the chief benefactor of the Old People's Home at Edgewater, into which he had put \$30,000, and to which he bequeathed \$30,000. Its new building was dedicated March 25.

— Reports, in some instances alarming, have appeared in the last few days to the effect that Bird S. Coler, comptroller of the city of New York, who has been ill for several days, has developed serious symptoms that have given grave concern to his relatives and friends. But both Mr. and Mrs. Coler are quoted as saying that the reports are greatly exaggerated. His illness is acute indigestion, the result of overwork.

— Among the living but absent members of the New England Conference, no one will be recalled more tenderly and affectionately than Dr. George M. Steele. A letter received from a close friend, April 6, says that "he is very feeble." The son has just removed to Kenilworth for the sake of the father, that he may have the benefit of country air, quiet, and scenery. Dr. Steele

is characteristically serene and happy in spirit.

— Hon. and Mrs. Alden Speare have returned to their home from the Pacific Coast. Mr. Speare is in comfortable health.

— Mr. William M. Flanders, an official of our church at Newton Centre, and a former president of the Boston Methodist Social Union, has been admitted to partnership in the well-known wholesale grocery firm, Martin L. Hall & Co.

— Rev. Wesley O. Holway, D.D., Chaplain U. S. Navy, sails the 10th on the Dominion Line steamship "Commonwealth" for Liverpool, in company with his son-in-law, Mr. Lewis R. Speare, treasurer and general manager of the Alden Speare's Sons Co. They will spend a week in London, and return on the same steamer.

— The *California Christian Advocate*, in a recent number, says: "At Palo Alto we got a glimpse of Bishop William Taylor. He still looks like a giant. His great frame shakes and totters as he walks, but his eye is as keen and daring as ever. His voice, that wonderful voice, heard around the world, is very weak and uncertain, but when it strikes the note, there is no mistaking it. William Taylor, the nineteenth century's most heroic soul, is still there. He climbs steps and stairs unaided. He was great upon a thousand mission battlefields, and his great, indomitable, unsurpassable spirit shines forth in his waiting."

— That was a very fine tribute to the late Dr. Mark Trafton which the Springfield Preachers' Meeting adopted on Monday, March 25, and voted to spread upon its records. It was written by Rev. Dr. J. O. Knowles. Here are some characteristic sentences: "He was a great man among the great men New England Methodism has raised to greatness. He walked fearlessly erect in the front rank of the reformers of other days, who helped to make present days possible. At times marvelously eloquent, and always clear and convincing, he was rarely excelled as a preacher of the Gospel he loved. Cheapness and meanness he despised, while understanding them not, because he was never cheap or mean. He was a Christian gentleman, as commanding in his devotion to right as he was in personal appearance."

— Rev. Dr. and Mrs. T. Corwin Watkins were completely surprised on the evening of April 4 by the sudden arrival of about a hundred friends from Boston, Dorchester, Medford, Roslindale, Chelsea, Lynn, Milton and Auburndale, who came to celebrate, with them, the twentieth anniversary of their marriage. The friends brought with them a delightful collation, and provided also a fine entertainment. Mr. Charles D'W. Marcy was master of ceremonies. Addresses of congratulation were made by Mr. Geo. W. Nickerson, of Milton; Rev. C. M. Holden, of Dorchester; and Rev. W. T. Worth, of Auburndale. Rev. C. H. Stackpole read a unique and characteristic paper. Mr. Marcy made a happy speech, at the close of which he presented the hosts a large, hand-painted Easter egg filled with gold and silver.

— James Edward Higgins, eldest son of Rev. Edward Higgins, of Winchester, died Saturday, March 30, of typhoid fever. He was twenty-three years of age, and would have graduated with honor from the Massachusetts Normal Art School. This is the second death in the family within a year, a little girl of eight years having been "called home" last summer. The funeral was held at the parsonage, Monday, April 1, at 11 o'clock. The graduating

class and his teachers were present. Dr. Mansfield and Rev. James W. Higgins officiated.

— Rev. G. M. Curl, presiding elder of Concord District, New Hampshire Conference, writes under date of April 8: "I have just returned from the funeral of Miss Bertha, daughter of Rev. and Mrs. C. W. Dockrill, of First Church, Manchester, who died, April 5, with pneumonia. The bereaved family and friends have the heartfelt sympathy of all their brethren. Mrs. Dockrill is at this writing seriously ill with the same disease. May God console and help in this dark hour!"

BRIEFLETS

"No Sunday golf, or other objectionable Sunday games," says the Massachusetts House of Representatives; and we say, Amen.

Wanton slaughter of thousands of docile pigeons by marksmen at "pigeon shoots," is arousing the indignation of the humane people of New York. Between the killing of pigeons and municipal vice the reformers of that city seem to have about all they can attend to.

The many friends of the new Deaconess Hospital in this city will be gratified to examine the electro of the structure and plans for each floor, which are so fully presented elsewhere.

The *Springfield News* of Springfield, Ills., of April 2, notes the remarkable revival which is taking place in Kumler Church, where Evangelist Thomas Harrison has been conducting meetings for five weeks. Great congregations attend every evening service, and it is estimated that there have been four hundred conversions.

Good judgment is not worth much without energy to back it. What is your helm good for, unless there is wind in the sails?

Dr. H. K. Carroll, a recognized authority on denominational statistics, makes the net gain of communicants, the country over, in 1900, as 364,846, of which the Methodists are credited with 106,472, the Catholics with 80,432, the Lutherans with 62,269, the Baptists with 32,439, the Disciples of Christ with 31,586, Presbyterians with 22,194, Protestant Episcopalians with 17,296, and Congregationalists with only 1,489.

It is not that we do not feel that seventy years of earth are enough. We do feel that. It is seventy years of *life* that seem to us not enough. But he whose faith is as a grain of mustard seed is delivered from that apprehension.

Associated press dispatches state that the recent municipal elections in Kansas "show that the prohibition sentiment is still in the ascendancy. In Wichita, where Mrs. Nation began her work, the temperance people made a fight for supremacy, but polled only about 18 per cent. of the vote. Numerous cities went straight Republican. In nearly every case the Republican candidates were on a law-enforcement platform, and their election is therefore counted a victory for that element."

It is as vain to dispatch words without thoughts as ships without sails. They will never make a port.

A great word is that in the *Methodist Times*, worthy of serious heed by those called to preach the unsearchable riches of Christ: "Many estimable preachers are beginning to discover, as the late Dr. Dale of

Birmingham discovered, that the highest type of preaching is not expository or abstract, but intensely personal and living. The business of the Christian prophet is not to compete with either the theologian or the commentator, but to commend a living personal Christ to living men. The abler he is and the more learned he is, the better; but his ability and learning must avoid the mere definitions of the theologian and the interminable details of the expositor.

The *Michigan Christian Advocate* says: "Rev. Dr. H. C. Jennings, of our Book Concern, after very extended investigation, thinks some of the *Advocates* are furnished at a too low subscription price, and that it was a mistake some years ago to lower it. Cheapness is sometimes fatal."

Anonymous contributions go immediately, without reading, to the waste-basket. Even items of "Church News," which might receive consideration if the sender became responsible for them, suffer the same treatment. If writers of such notes have not sufficient confidence in their statements to be willing to assume responsibility for them, they surely should not expect us to have any confidence in them.

While people are reading and discussing Prof. Alexander V. G. Allen's *Life of Phillips Brooks*, and several noted Englishmen, including Dr. Nicolls of the *British Weekly*, are criticising the work with some severity, it will be of interest to our readers to know — what we learn incidentally — that Dr. B. P. Bowne was so impressed with the volumes that he has just given them substantially a second reading.

Why should we wait for opportunities? Every moment brings an opportunity of some sort.

At New York Avenue Church, Brooklyn, on Easter morning, it was announced that \$40,000 of the \$60,000 indebtedness had already been pledged. This is the church to which Bird S. Coler and John E. Searles belong.

The *Literary World*, critical, cautious, and always self-restrained in its opinions, says of Dr. Peabody's "Jesus Christ and the Social Question": "Here is a book, in Baconian phrase, to be 'hewed and digested' — the best of its kind that has appeared for a long time. Dr. Peabody's mastery of his subject, from his theological point of view, is complete. He is familiar with its literature; his grasp is firm; his spirit, catholic and penetrating; his style, chaste and clear. The book will be widely read." We heartily renew the suggestion to our readers that they not only purchase, but critically study, this volume. Many of the best passages in the book are the author's comments on the teaching of Jesus — which, by the way, are notably orthodox.

How curiously significant it is that skeletons are never gruesome or troublesome so long as men carry them about with them! Vitality, utility — these are the beautifiers, the warranters, of all that man is made of. Let the life go out of anything belonging to him, bodily or spiritual, and it becomes henceforth an object of loathing and offense.

We often need to remind ourselves that the chief end of life consists not in that which we may be able to possess, but in the sort of life we are developing; not what we have, but what we *are*, is of prime importance. Always remembering this fact, we shall welcome whatever comes to us providentially, and do, bear and suffer it so as to get the largest possible increment of Christian character

out of it. "Not my will, but Thine, be done," is in many respects the wisest as well as the sublimest utterance of Jesus. Even "He was perfected through suffering." Suffering seems to be God's best crucible for melting and molding saints.

An appropriation of \$1,000 for a monument to John Brown in Torrington has been approved by the Connecticut Senate on condition that the town of Torrington acquire the ancestral Brown homestead there, and make it public ground. Assurances come from the town that the condition will be met.

Egotism is a spiritual disease — a swelling of some sort, it may be of the head, or perhaps of the pocket. Wherever it attacks a man it makes him ridiculous and out of proportion.

House Bill No. 354, accompanying the petition of Rev. E. H. Hughes and others to prohibit the sale of native wines in cities and towns voting no-license, has been passed by both Senate and House and has become law. Gov. Crane presented the quill with which the bill was signed to Mr. Hughes.

Thoughts put into books are to thoughts put into lives what flower-seeds are to flowers. After all, the glory, the perfection, of a thought is the form it takes on when it is translated into life.

The *Advance* of Chicago, that excellent Congregational journal, makes a suggestion in the following paragraph which should be given grateful heed by the readers of all religious weeklies. Our contemporary says: "When you pick up a copy of this paper, do you think about the time, attention and hundreds of dollars' expense it represents? And, so far as you are concerned, it is as if all were done just for the one copy in your own hand. Now do you appreciate it as you should? By co-operation on subscriptions, you secure for a few cents that which is produced at great expense." There is in every issue of every first-class religious paper as much good reading, by measure, as is found in the average one-dollar book. And yet unthinking people are wont to complain that the religious weekly, which they are enabled for the reason above given to secure for \$2.50 per year, is "too high." We have always contended that no reasonable person who realized the actual cost of the weekly paper and its intrinsic value, would criticise the price.

The friends of prohibition have reason for deep gratification that corporations are becoming to so large an extent helpers and advocates of the cause of temperance. The superintendent of the Dubuque division of the Chicago & Great Western Railroad Company has issued a sweeping order to all its employees, prohibiting them from using intoxicating liquor in any form or at any time. It prohibits them from entering a saloon or using liquor, on or off duty, and the penalty for any violation of this rule is immediate discharge of the offender. And the Boston & Maine has just issued an order, including all the employees on its extensive system, forbidding them to enter a saloon in uniform, or even to take a drink during service. It is significant that card-playing is also prohibited by this railroad. The reason given is that the employees, especially on the freight trains, become absorbed and fascinated by the games, and for that reason duty is neglected or forgotten. Some sort of an organization to restrain women from almost incessant card-playing would have a most salutary effect upon present-day society.

TO DANTE *

REV. J. E. C. SAWYER, D. D.

Thou solitary wanderer on earth,
 Thou daring pilgrim through the realms
 unseen!
 Thy vision of the shame and anguish keen
 Of souls undone, their restless woe and
 dearth,
 Thine upward toil upon the cleansing
 mount,
 Thy flight sublime through heavenly
 worlds as bright
 As Beatrice's smile, thy goal God's light,
 Thy pain intense, thy bliss beyond account,
 Have made thy song a message to us all.
 Through thee we see the fearful doom of
 sin,
 With thee made pure we moral freedom
 win;
 Thy voice from age to age doth sweetly call:
 The tireless victor over all that mars
 Is Love that moves the sun and all the
 stars!

Syracuse, N. Y.

* This sonnet is the "foreword" to a little book on
 "The Spiritual Significance of the Divine Comedy,"
 which is to be published at once in very beautiful typog-
 raphy by Bailey & Sacket, of Syracuse, N. Y. The book
 consists of Dr. Sawyer's paper on the above theme, pub-
 lished in the March number of the *Methodist Review*,
 somewhat extended, all the quotations from the Divine
 Comedy being given in the original Italian as well as in
 translation. The edition is a limited one, the publica-
 tion being at the suggestion of the ladies of the "Round
 Table," the leading literary club of the women of Syra-
 cuse, before whom the paper was read.

AN OLD MANUSCRIPT

REV. JAMES MUDGE, D. D.

THERE lies before me a little, old,
 time-stained manuscript book, writ-
 ten on coarse paper, without graces of
 penmanship, or even, in all cases, adher-
 ence to the accepted rules of spelling.
 Yet it is a very valuable and most inter-
 esting volume. It is nothing less than
 the original minutes of the various ses-
 sions of the quarterly conference of the
 Boston Methodist Episcopal Church from
 February, 1813, to May, 1821.

It differs at many points from similar
 records of the present day. One of the
 first things to strike an observer is that, in
 practically every case, the secretary of
 the conference is not a layman as now,
 but one of the stationed preachers. Will-
 iam Stevens was secretary for one year,
 then Joseph A. Merrill for two years, then
 Daniel Fillmore for two years, then
 Enoch Mudge for two years, then
 V. R. Osborn for one year, then B. R.
 Hoyt for one year — all itinerants. The
 only other stationed preachers whose
 names appear are Timothy Merritt, Elijah
 Hedding, Wm. Hinman, David Kilbourn,
 and Wilbur Fisk.

Another striking thing is the large pre-
 dominance of class-leaders in the confer-
 ence. While only four or five stewards
 are mentioned, there are on the roll from
 twelve to twenty leaders, two or three
 local preachers, and half a dozen exhort-
 ers. In some cases the leader was also a
 steward. We find the names of Thomas
 Patten, Thomas Bagnall, David Patten,
 Jonathan Ingalls, Geo. Sutherland, John
 Clark, Jotham Horton, Samuel Snowden,
 Stephen Thayer, Jotham Haven, Stephen
 Cushing, Warren Bowker, and many
 others who did right royal service in es-
 tablishing Boston Methodism. The only
 two presiding elders whose names are en-

tered in the record are George Pickering
 and Charles Virgin.

It is also a little surprising to find the
 records so extremely brief. In most cases
 there is no entry made of those who were
 present, beyond the president and secre-
 tary; and in many instances from four to
 six lines suffice. The following is all the
 account furnished of the meeting on Jan.
 10, 1814: "Opened by singing and prayer.
 No particular business before the confer-
 ence. Closed by singing and prayer." Sub-
 stantially the same with this is the
 entry for August, 1814, February, 1815,
 January, 1816, and February, 1819. For
 Feb. 2, 1818, the record is: "Opened by
 prayer and praise. Each member spoke
 of his spiritual state. Closed with prayer."
 It is precisely the same for August of the
 same year. Nov. 16, 1818, we observe that
 "The president examined the members
 present. Took a view of financial con-
 cerns, etc. Some general conversations on
 enforcing rule concerning dress; and
 closed with prayer." In November, 1819,
 it is written: "Examined the case of each
 member of the Quarterly Meeting and
 found them blameless." It was on this
 date that Jotham Horton and Billings
 Clapp received "licenses for exhortation."
 And in the following April Mr. Horton
 applied for license to preach and to join
 the traveling connection, both of which
 requests were granted. A frequent entry
 in many meetings is: "Examined the
 stewards and leaders respecting doctrine
 and discipline and growth in grace." This
 seems to have been the main pur-
 pose of the gatherings.

A committee — Patten, Thayer, and
 Bagnall — was chosen Aug. 28, 1820, "to
 form an estimate of a sum necessary to be
 allowed to the preachers weekly for their
 necessary family expenses." Evidently
 the necessities of life were all that could
 be afforded.

On Nov. 15, 1813, the conference "took
 into consideration the constitution of the
 Methodist Library, made choice of Bro.
 John Weare as librarian, and Brothers
 Joseph A. Merrill, James Howlett, Robert
 McKee, James Hutchinson, a committee
 to examine all books introduced into said
 library, and to purchase proper books for
 the same as specified in the first article
 of the constitution of said Library. Closed
 by singing and prayer. All in harmony." Not-
 withstanding this most praiseworthy
 and harmonious beginning of an impor-
 tant literary undertaking, nothing further
 appears in the whole book concerning the
 library, and one wonders what the fate of
 the venture may have been.

Various cases of expulsion are briefly
 recorded. Both in the quarterly and An-
 nual Conferences these things were much
 more common in the old times than they
 are now. June 3, 1813, Margaret Feder-
 ington's appeal was considered. The decision
 of the trial committee was approved, but
 certain things appearing in a new light, it
 was decided that if Sister Federington would
 confess that she had spoken unadvisedly,
 and would express her sorrow in that she
 had grieved the church, she might be re-
 stored. A subsequent entry shows that
 she would not confess, and so remained
 expelled. Jan. 20, 1817, the conference
 unanimously voted to confirm the deci-
 sion of the select committee to expel an-
 other member. Feb. 12, 1821, another

sister was adjudged "guilty of indulging
 sinful tempers, words and actions, and for
 which crimes she ought to be expelled
 from the church." Were they more strict
 in those days, or did they really have
 more offences?

The license of Thomas C. Peirce (father
 of Bradford K.) was renewed June 3, 1813,
 and he was recommended the next May
 for admission into the Annual Conference.
 Bartholomew Otheman was also thus
 recommended, April 11, 1814.

The case of Edward Taylor (who
 subsequently became the famous sailor
 preacher) figures quite conspicuously in
 these brief annals. The following is the
 entry under Nov. 14, 1814: "Edward Tay-
 lor presented for license to preach as a
 local preacher; after examining his gifts
 and usefulness, voted to license him ac-
 cordingly." In Bishop Haven's life of
 Father Taylor quite an extended story is
 told as to this examination; but how
 much of it is apocryphal is not certain.
 The date was evidently not known to the
 biographer. May 1, 1815, after only six
 months, there is another entry to the fol-
 lowing effect: "Bro. Edward Taylor,
 having been licensed as a local preacher,
 and not giving satisfaction as to his quali-
 fications for that work, a conversation of
 some interest took place on that subject;
 concluded upon the whole to continue his
 license till the next Quarterly Meeting, in
 the course of which time he is to improve
 in the presence of the members of the
 Quarterly Conference and according to
 the satisfaction he may give, his case be
 finally determined." "Improve" here
 doubtless means preach, and probably
 this was the preaching referred to in the
 biography. Thus so narrow was the es-
 cape of this great genius from being turned
 down at the start. July 31 it is recorded:
 "The case of E. Taylor deferred till the
 next meeting." Nov. 6: "The case of
 Bro. Taylor examined. Voted to renew
 his license." Elijah Hedding was presi-
 dent *pro tem.*, and D. Fillmore, secretary.
 After a year, Nov. 4, 1816, Brother Taylor's
 case was again examined, under the same
 officers, and his license again renewed.
 May 4, 1818, his license was still further
 renewed, and he was recommended for
 admission to the Annual Conference,
 which met, June 4, at Hallowell, Me.;
 but according to the biography and the
 Minutes, he did not join till the following
 year, when it met in Lynn.

May 5, 1817, when Presiding Elder Vir-
 gin completed his term, it is recorded that
 he "addressed the Conference very affec-
 tionately respecting his labours among
 them, the favors received from them, and
 rejoiced with them in their prosperity. All
 is harmony and peace."

Some of the meetings were held in the
 "old chapel," presumably the one first
 erected, in "Methodist Alley," and some
 in the "new chapel" (spelled "chapple"),
 by which is doubtless meant the one on
 Bromfield St.

Nothing about the book seems at first
 thought more singular than the entire
 absence of the name of Col. Amos
 Binney, who was, for the whole of this
 time, the most conspicuous Methodist of
 Boston, being, indeed, the only really
 wealthy man. He was collector of the
 port from 1812 to 1825. Doubtless the ex-
 planation is that Col. Binney was a

trustee simply; and trustees, even though members of the church, had no seat in the quarterly conference previous to 1864.

Natick, Mass.

BY WATER TO MEXICO

REV. GEORGE SKENE, D. D.

S. S. "Seguranca," Feb. 27.

MY ship is stanch and comfortable. Only a few passengers are aboard, and the accommodations are fine. As I am writing the engines are still and the ship is slowing down to drop the pilot. Now the pilot is gone. The sun is just sinking behind the dim outline of the shore to the west of us. I am taking my last look at my home-land for I do not know how long. It is too cold here and now to imagine such a thing as a tropical climate, yet the dream of balmy breezes and genial sunshine shortens these chilly hours.

Feb. 28.—What a charming night we have had! If our good ship had been steaming up the Hudson, our sleep could not have been more serene. The warm sunshine streaming through our cabin window was our morning greeting. Seven o'clock! And breakfast not until nine! And such an appetite! How can we wait? We can't. A touch of the electric button brings coffee and rolls. This helps the patience. The coveted hour comes, and every passenger responds. A sumptuous meal well served starts the day happily. Will this delightful condition last? We can hardly hope for it. But "sufficient unto the day," etc.

How easily strangers become friends on such a voyage! There is not a face in the whole company I ever saw before, yet already I feel as if I were among old friends. I sit at the table of Capt. Rogers, a sturdy Welshman, a genial man full of good hard sense. At his right, and opposite my chair, is a brilliant Southern lady, widow of Major General Ayer, U. S. A., with her sixteen-year-old daughter, just out of school. Conversation is bright and cheery, and the meal hour passes quickly.

A memory of mountainous seas off Cape Hatteras awakens anxious thought as we find ourselves approaching that locality. I see the light-house like a pencil of shadow in the light of the setting sun. We are really on the dreaded waters, but the great waves are not here. It is hard to believe that there ever was a storm that could stir these calm blue waters into foamy breakers. The night settles down in quiet, promising unbroken sleep to these pilgrims of the sea.

March 1.—"Let the sea roar"—and it does. The quiet of last night is now but a dream.

March 2.—We are in the Straits of Florida. The wind has dropped to a zephyr, and the mountainous waves have subsided to only a ripple. Since yesterday morning some things have turned up of which it were better not to speak. We are passing Palm Beach, Fla., so near that we can see the people strolling by the shore and loitering on the pier. The thermometer registers 80 degrees in the shade, and the temperature of the water is 76. It is hard to realize that three days ago our ship was crunching the ice at her bow.

March 3.—This Sabbath day on the blue, blue sea has been delightfully quiet. A gentle summer breeze has tempered the tropical heat, and a chair on the deck has been a luxury. Just now we are skirting the coast of Cuba, with the light-house of Morro Castle just visible in the distance.

March 4.—When we entered the harbor of

HAVANA,

about 4.30 P. M. yesterday, the mellow after-

noon light touched and toned to wonderful softness the crags beneath the walls of Morro Castle. I cannot recall an hour of more exquisite delight than that in which we entered this incomparable harbor. What the master artist calls "feeling" in his pictures seemed to be in everything within reach of the vision—the soft air, the sunshine, the exquisite blue of the water, the low but massive stone buildings, painted in various colors, shadowed here and there by the clumps of rich tropical foliage springing out of the rock rifts, the harbor winding gracefully around the eastern and southern sides of the city, and all encircled by the hills, with here and there a little break revealing the country and the sea beyond. With good reason indeed this spot is called the "Pearl of the Antilles."

We leave Morro Castle on the left, with La Punta showing her battlements directly opposite on our right. In the midst of this peaceful, beautiful picture we are soon compelled to think of days less quiet. Right before us is the grim relic of the "Maine," a tangled mass of iron beams and bolts rising ten or fifteen feet above the surface of the water, while the single upright mast bearing the military top stands like a sentinel watching the wreck. We catch our moorings and rest within a few hundred feet of this unsightly ruin. The visit of the health officer is a mere formality, delaying us only a half-hour, and with clean bill the living freight is transferred to a lighter and carried to the quaint old landing. It requires no effort of the imagination to fancy ourselves in a land and civilization old as the Orient. We come at once to ruins of the city walls constructed in 1633, and enter the older portion of the city, finding ourselves in the midst of buildings and places of great historic interest. Here are the narrow shopping streets of Obispo, O'Reilly, and Teniente Rey. Across Obispo ropes are fastened and a canvas awning stretched to ward off the blazing tropic sun. The shops are open to the street, and filled with all manner of attractive wares. The streets are about twenty feet in width, and the sidewalks from fifteen inches to two feet wide. The Prado is the Commonwealth Avenue of Havana, wide, straight, beautiful and clean. Here are the finest hotels, the homes of the wealthy, and the pleasure ground for the populace. Our hotel, "Inglaterra," is on this avenue, opposite the plaza.

We have come just in time to get an impression of

A CUBAN SABBATH.

This is the fourth and final Sunday of the great annual carnival. The streets are filled with vehicles of every description, their occupants arrayed in masks and costumes of most ingenious device, elegant, ludicrous, grotesque, and the horsemen's steeds are gaily caparisoned, with tails braided and fastened to the saddles with ribbons. The riding and driving at times became fast and furious. From the balconies of houses and hotels the spectators unwound rolls of bright-colored paper ribbon, throwing them down upon the procession till the air was literally filled with these fluttering fragments. The effect was beautiful. In front of the balcony we occupied were scores of little barefooted Cuban urchins watching for the coppers which the Yankees threw into the street for the fun of seeing them scramble for them. Whenever a penny clinked on the stone pavement, there was a rush, and in an instant a heap of wriggling youngsters, heads, arms, bare legs and feet indiscriminately mixed, scrambled frantically for the coin. Galloping horses and fast-driven chariots had no terrors for them. My heart

leaped to my throat again and again as I looked for some one to pick up the mangled form of some too venturesome kid who had rushed under the feet of a prancing steed. But somehow the expected did not happen, and I learned to be as indifferent to the peril of the situation as the lads themselves appeared to be. After the parade, which lasted till about 8 o'clock, the crowds gathered in the plaza to hear the band play and to laugh and chat merrily till the opening of the grand ball which closed the festivities. It was a remarkably orderly crowd, but a shocking desecration of the holy day.

After a sleepless night I came downstairs at seven to coffee and rolls (breakfast is at eleven), and started at once to "do" the city and learn what I could of the people. The streets were quiet. An intelligent Cuban directed me to the Cathedral where Columbus "used to be buried." Five or six priests were filling the place with the smoke of incense and the great arched spaces with their chanting. The seats of the congregation were empty. This is an interesting old structure, belonging to the Latin-Gothic style of architecture, and is built of coral rock. The interior is ornate. Two rows of massive, highly polished mahogany columns separate the nave from the aisles. The floor is composed of marble blocks arranged in the reticulated pattern. About twenty feet from the door was the Columbus monument. Nothing is left of it now but the pedestal. In 1898 the supposed bones of Columbus were taken to Spain.

From the Cathedral to the Governor's Palace is but a few steps. Here I inquired for General Leonard A. Wood, to whom I bore a letter from our own genial Lieut.-Governor. I was told that the General was extremely busy with his secretaries, and would not be able to see anybody till late in the afternoon. Nevertheless I ventured to send in my letter, and the General came out. He was courteous and cordial, talking freely of affairs of state. He evidently feels the delicacy of his position, and is anxious to serve the people about him as well as to maintain the honor of his home government. A half-hour's chat with him strengthened some impressions I had received from conversations previously held with other men. Of these impressions we will speak a little later.

From the palace I went to other interesting points, among them the chief one of many great markets. This building occupies a whole square, is two stories high and surrounded by great pillars forty feet high, and connected at the top with arching masonry. Nearly everything that can be found in a great department store in Boston, and many things found nowhere else but in a tropical country, are to be seen in this market. In the busy part of the day it is a perfect babel of confusion. Merchants, clerks, buyers, laborers, visitors, men, women, children, black, white, yellow and all the intermediate shades, gesticulating, laughing, talking, to the accompaniment of crowing roosters, gobbling turkeys, whistling and singing birds, and chattering monkeys, altogether make one wonder where he is.

From the market I take the old-fashioned tram-car propelled by a "spike" team of mules, and visit the summer palace of the infamous General Weyler. The grounds, surrounded by a high iron fence, are very extensive, and with their luxuriant growth of many varieties of palms, roses of every hue, blossoming vines creeping over walls and rocks, and blooming shrubs of strange names, make a paradise of beauty. The stranger enters the open gates unchallenged, and may roam to his heart's satisfaction among all this beauty. Our visit here will long be a pleasant memory.

March 5.—I open my eyes this mornig

to look again on the shoreless sea, a brighter blue than the most extravagant impressionist ever dared to paint. It is wonderful. The waters have been so still through the night that for ten long hours we have slept a dreamless sleep. Blessed old Neptune! How considerate he has been!

In the calm of this morning I have been trying to analyze my impressions of

THE CUBAN SITUATION.

I cannot escape the feeling that an exceedingly delicate problem confronts the representative of our Government. I found opportunity to converse with men of various factions, each of whom was sure he knew the best solution. On one point there seemed to be a unanimity of feeling—that some definite plan of government should be decided upon soon for the peace and prosperity of the island. Business is practically at a standstill. An American gentleman, a large property-holder and an old resident of Havana, told us that he and many others were anxious to put money into their plantations to bring them into a remunerative condition, but dared not do anything until they knew how they were to be protected. He said if the government was given over to the Cubans absolutely, the men of property would simply drop what they have and move out. The "manifestation" of last Saturday, and the demands made upon Governor General Wood—of which you have doubtless read ere this—simply voice the feeling of the irresponsible, impecunious crowds, egged on by Gomez, the negro agitator, and a few others of his ilk, who have nothing to lose and everything to gain by an unsettled condition of public affairs. The people of property and the people of intelligence see no hope but in annexation or a United States protectorate. How either of these conditions can be secured in harmony with the promises of our Government, is a perplexing question.

A study of the changes in the sentiment of the people since the Spanish evacuation suggests that the time is not many years distant when the people of Cuba will beg to be adopted into the family of States, or at least allowed a shelter under our old flag. I was deeply interested in the account given me by one of Gen. Wood's lieutenants of the educational work on the island. While I was talking with him, an orderly brought into the room a communication from one of the inland districts. After breaking the envelope he handed me the contents, saying: "That is the sort of thing we are getting every week." It was an appeal for permission to convert an old Spanish barracks into a school-house. The officer remarked that the Spanish were famous for erecting fine buildings for their soldiers, and the people are finding them very convenient for school-houses. The children are eager to learn and are making splendid progress when they are given a fair chance. Of course the city of Havana stands first in educational facilities as in everything else. The University here has five faculties—the faculty of sciences, of philosophy and belles-lettres, of pharmacy, of medicine, and of law. Up to within a year or two the work in some of these colleges has been a mere farce. One or two chairs were genuine sinecures. My courteous informant related many incidents illustrating the imposition practiced on the people in this institution of learning. The professor of belles-lettres had drawn his salary regularly for a score of years, and had only two pupils in all that time. The professor of Arabic had one pupil in seventeen years, and that one was his own servant. When these chairs were declared vacant under the new régime, so popular had been these old professors that their re-

moval almost occasioned an insurrection in the city. The aggrieved parties were finally pacified by the appointment of these old men as professors emeritus.

We arrived

OFF PROGRESSO

on the morning of the 7th inst., and dropped anchor about five miles from shore. As there is no harbor here, cargo and passengers have to be transferred by lighters. The water has been so rough that the shore boats could not reach us until yesterday morning. Here we have rolled and tossed on the boisterous waves for three days and nights. To most of the passengers these have been days of fasting and humiliation. My time of distress came last week, and left me brave and strong for this severe test. We are now anchored off Campeche, discharging cargo, and hope to be off again before midnight, ending our sea voyage at Vera Cruz on Monday morning.

THE COLLEGE AND THE CHURCH

PRESIDENT B. W. HUTCHINSON.

DR. F. G. PEABODY'S lecture, as outlined in ZION'S HERALD of Feb. 27, contains some wholesome truth, timely and to the point. In fact, there is so much that is good in what he says that it seems an ungracious work to appear to criticize. The writer cannot but feel, however, that Dr. Peabody's diagnosis of the relation of the college student to the church and the college is not complete or in every respect accurate. It is easy to make wholesale general statements in regard to students or any other class of people. As a matter of fact, some college students are good, some are bad, some are indifferent. His reference to the abolishment by Harvard of compulsory chapel may also contain this lesson, that the State institutions and other universities like Harvard, which have made chapel attendance optional, secure only a comparatively small attendance at their devotional exercises. This is true in a great many such institutions; while in the denominational colleges where chapel attendance is required, the attendance is very large. The voluntary chapel attendance has "proved" that the average student is quite prone not to attend chapel unless he is required. The exceedingly light attendance in some great institutions which enroll thousands of students is sufficient evidence of this.

We read much concerning the college boy, or "man," as though he were different from other people. Much that is written on this line is misleading. Of course the student hates sham; so does the world at large. All men, the race, hate sham and pretense, and love the essence of truth and sincerity. In this the college student is essentially the same as he was before he went to college or as he will be after he leaves the college, and essentially the same as society at large. Intelligent, thinking people, and especially young people, require about the same approach as the average audience of college young men if they are to be won to any system of teaching.

With regard to the blame which Professor Peabody is inclined to lay at the doors of the church rather than the college, a good deal might be said. When he says that, "For one educated youth who is drawn away from religion by art

or science, ten are driven away by unscientific, narrow sectarianism or dogmatic faith," he may be correct, but it would be a hard position to defend. Furthermore, young men are probably not drawn away from religion by art or science to any considerable extent. The Professor is making an unreal issue in the above sentence.

It is not science or art which draws men away from religion, but rather the atmosphere in which they live. To charge this tendency of some educated young men away from the church to the defects of the church itself, may in a measure be just, but the college is not free from blame. A college atmosphere is almost everything to the boy or young man at that time of life. This atmosphere is made principally by the faculty. If the president of the institution and the leading professors, or many of them, are unspiritual or secular in their thought and life, young men will be drawn away from spiritual religion. We submit—and we base our judgment upon facts of observation in many colleges—that the institution where many of the faculty are obviously out of sympathy with evangelical religion, and where the college revival is almost unknown, is the college where students drift away from the church and especially from the evangelical faith. The Professor's attitude is the characteristic Unitarian attitude on this whole question. The plea that "the college student through praiseworthy modesty does not air his piety in words," is a dextrous stroke, a sort of half-truth which does not mean nearly so much as it seems to say. No sincere Christian cares to "air his piety in words," except as he may glorify God and accomplish good thereby. The "prayer-meeting type of piety," if it means anything, may mean a certain narrow conception of religion, which is unsuited to the social work of these times. But why this apparent slur at the evangelical spirit and method of Protestant Christianity which has so grandly conquered the American Continent?

We are not set for the defense of a mediæval church, nor of false assumptions of authority. We like much of the spirit that appears in the Professor's lecture. We have nothing to fear from the most independent spirit of research; nor would we repress the proper expression of the social Christianity of which we hear so much in recent years. The church and the college are really one, except that the college is the child of the church. The reaction manifest in many of our State universities and some other institutions, such as Harvard and Cornell, against the ecclesiastical régime, is likely to go too far, if indeed it has not done so already. It is easy to strike blows, which may be more or less deserved, at an existing system. It is not so easy to supplant that system with a better one. The drift toward secular education is manifest everywhere, and there is no greater menace today to the church of Christ and the evangelical faith than the attitude of certain influential institutions of learning toward the church and religion, in the name of scholarship and breadth and freedom of thought. They attack the very source of truth and life which has given them existence. As higher education passes into the hands of secular men, the

State passes over to the world. The only hope of preserving a high Christian civilization in America is to maintain in higher educational circles the genuine spirit of our holy Christianity. This does not mean narrowness, nor bigotry, nor opposition to investigation to the ultimate limit; but it does mean loyalty to God, to truth, to Christian life and heart experience.

Genesee Wesleyan Seminary, Lima, N. Y.

CANADIAN HAPPENINGS

"ALIQUIS."

THE Twentieth Century Fund has been successful beyond our most sanguine hope. Our aim was a million dollars. We have already secured over \$1,200,000, and the fund is certain to reach at least \$1,250,000. This movement owes its success chiefly to Rev. Dr. Potts, Secretary of Education of our church. It was he who, following the initiative of the English Wesleyans, proposed a thanksgiving fund for Canada, and pressed it through our General Conference. His organizing skill and indefatigable zeal have pushed the matter to its grand result. The addition of this work to the normal duties of his secretariat have overtaxed even his stalwart frame, and he had to seek recuperation at that favorite "saints' rest," Clifton Springs, N. Y.

Our Presbyterian friends have also secured about as much as ourselves for their Twentieth Century Fund. In one respect, however, this fund is a disappointment to both churches. A very considerable portion of it is being devoted, not to broad connectional purposes, but to the payment of local debts. The payment of one's debts can hardly be considered a thank-offering, though doubtless good cause for thanksgiving; but it will, at least, release the burdened churches from their manacles and set them free for more aggressive church work.

We can beat the Methodist world in one respect. We have a bigger church debt than any other in Methodism. The St. James Church trust in Montreal had accumulated a debt of over \$600,000, which exhibits a good deal of enterprise and shows that the trust had the confidence of the banks which loaned the money. A great reduction has been already made, and now that the Twentieth Century Fund is out of the way, the balance will doubtless be secured. It is a magnificent property, and the Roman Catholic Church, which possesses such vast real estate in our commercial metropolis, covets with the greed of an Ahab the property of this Methodist Naboth.

The bringing in the tithes into God's store-house has been followed by the promised result in the opening of the windows of heaven and pouring out rich spiritual blessings. From many parts of our work come reports of gracious revivals. We look for large numerical increase during this year of grace, a fitting inauguration of the new century.

Our Canadian universities are feeling the growing pains which are common to such institutions. Their development is outgrowing their resources. Whoever knew a college with enough of money? McGill University at Montreal is fortunate in having such munificent patrons as Lords Strathcona and Mount Stephen, Mr. Macdonald, a wealthy tobaccoist, and Miss Dow, who have made it the best endowed institution in the Dominion. Toronto Uni-

versity is the property of the State, which fact seems to have cut the nerve of private beneficence. The State has been hitherto more of a miserly step-mother than a generous-hearted mother. The maternal instinct seems now stronger than heretofore. Incited largely by the liberal treatment of their educational institutions by many of the American States, our provincial legislature is exhibiting a spasm of generosity. The college debts will be paid, and the scientific department, so essential to the development of the natural resources of the country, will be generously fostered. Our own Victoria University, which is confederated with the provincial institution, will, of course, share these benefits. Its theological faculty has, under the able administration of Chancellor Burwash, become one of the largest and most influential on this continent. The learned Chancellor has just published in Great Britain and Canada the *magnum opus* of his life. This book, we venture to say, will be a valuable addition to theological literature and a distinct credit to Methodist scholarship. It is a comprehensive work in two volumes on "Inductive Theology." He employs the scientific method, which has become so fully the vogue in historical and philosophical as well as in physical research. The reception of the book in Great Britain has been most cordial. We hope that an American edition will bring it under the notice of your preachers and thoughtful lay readers. Chancellor Burwash has peculiar qualifications for this work. He has not only mastered the literature of his department, but has made a specialty of physical research and of economic science. He is, of course, a good classical and Oriental scholar. Under his administration Victoria University is rapidly developing in numbers, strength, and resources.

This college has, by the way, an improved method of initiating its freshmen and "freshettes," as the lady matriculants are called. Instead of the old style of hazing, with its rough jokes and horse-play, it adopts something entirely new. A high public function is held in the college halls for the purpose of "roasting" the freshmen of abnormal cheek and impudence. The victim is personated to the life in appearance, address, manner, accent, and especially any fault, foible or failing. He is put on trial before a mock meeting of the faculty, in which, by wig and gown and closest imitation, student ingenuity tries to get even with the professors, whose mannerisms and idiosyncrasies are cleverly travestied. If he be a young theologian, as he often is, he is arraigned before a mock district meeting or mock conference. The wit and humor of the whole performance are of Attic sharpness. The college poet-laureate, who for many years has been Mr. Percy Punshon, M. A., a son of the eloquent orator of Methodism, the late William Morley Punshon, inheriting much of his father's brilliant

wit, recites his topical song, in which the new men and some of the older ones are "sized up" and receive pungent comment and criticism. Meanwhile the freshmen class have their songs, of which the jeering refrain is, "Why don't you bring on your jokes?" The whole affair is a keen intellectual tournament, immensely witty, a true *nox ambrosiana*. Even the victims enjoy the fun; it does no harm and breaks no bones.

We are sharing in Canada the munificence of that large-hearted, wise-headed Scottish-American, Mr. Carnegie. The cities of Ottawa and Winnipeg are being stimulated to self help by the gift of \$100,000 each for a public library, and smaller cities lesser sums. This is a kind of international reciprocity that we can stand very well.

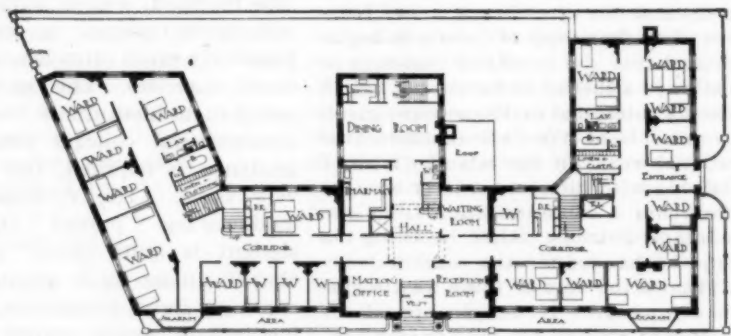
The Proposed Deaconess Hospital

THE building is divided into three parts, or groups. The centre, entered from Park St., contains on the first floor the administrative offices, pharmacy, waiting-rooms, and the dining-rooms for the staff and nurses.

On the second story quarters are provided for the matron and assistant, the house physician, and the dining-room for convalescents.

The third story is devoted to rooms for nurses and attendants, and in the basement are the main kitchen, laundry, kitchen stores, ice rooms, medical stores, etc. An elevator serves this building from first floor to fourth.

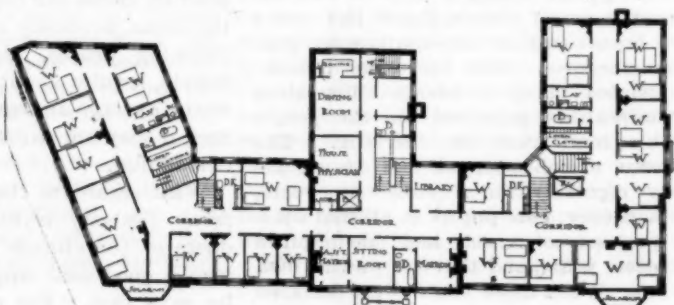
The Medical ward is entered from the left of Administration building, and consists of three floors, with ample bathing and toilet accommodations, and a diet kitchen on each floor. The wards have 1, 2, 3 and 4 beds each. A solarium extends the entire height of the building, affording sunlight and air. A roof garden accessible from the fourth



FIRST FLOOR PLAN

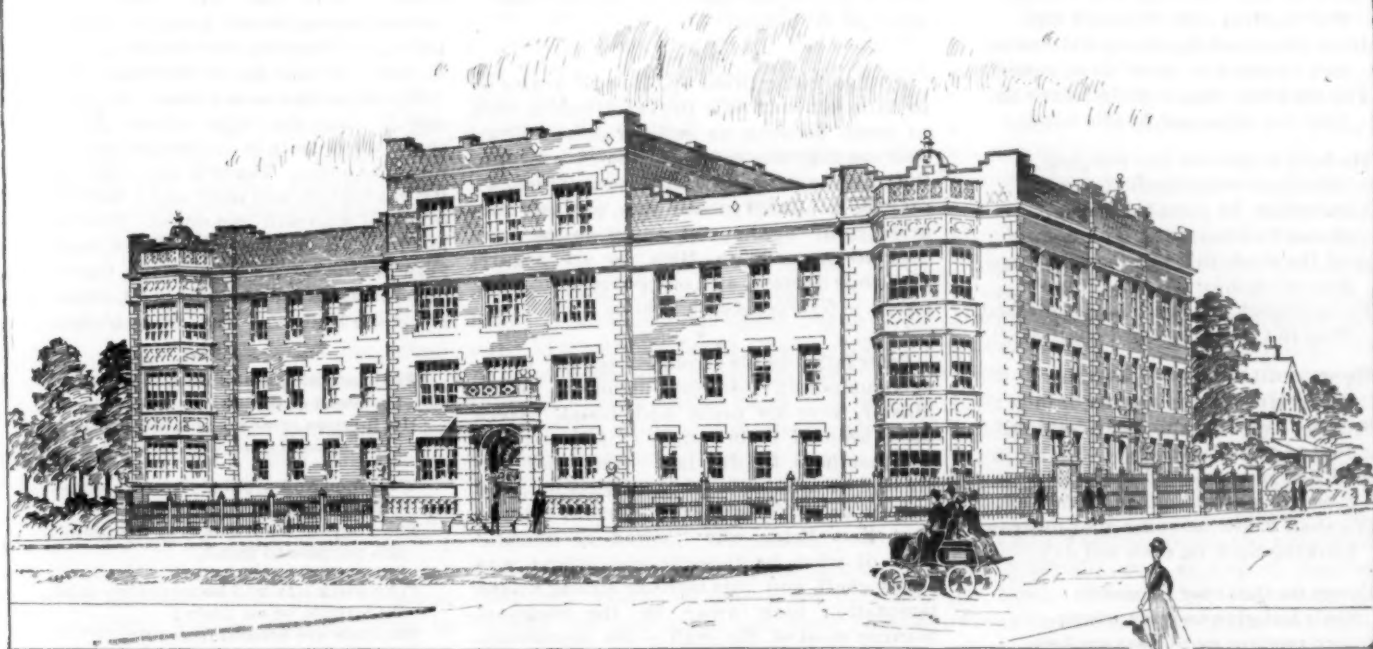
story of the Administration building affords a view across the parkway. On the fourth story is located an isolated room, for cases under suspicion of contagious diseases.

The Surgical wing, which is entered on the right of the Administration building, has also an entrance on Bellevue St. It is similar, as to wards and offices, to the Medical wing. On the third story of this wing is located the operating department,



SECOND FLOOR PLAN

• THE • PROPOSED • NEW • ENGLAND • DEACONESS • HOSPITAL •
• LONGWOOD • BOSTON •
• KENDALL • TAYLOR • & • STEVENS •,
• ARCHITECTS • BOSTON •



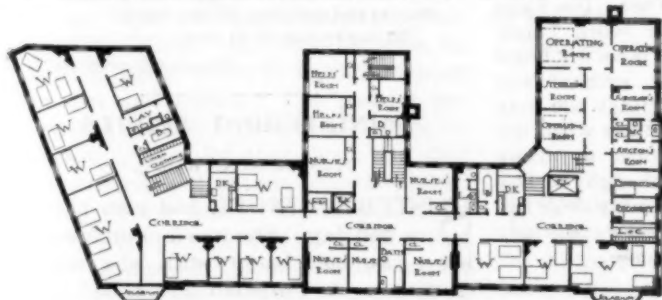
consisting of three operating rooms, sterilizing rooms and surgeons' rooms, etherizing and recovery rooms, fitted with the most modern appliances. The floors of this department will be of vitreous tiles, with marble base and wainscot. This building

itself, with a magnificent frontage on Longwood Park. It will be provided with fifty-four beds, and for convenience will not be surpassed by any hospital in Boston.

The location for the new Hospital is almost ideal. It is about thirteen minutes' ride, on the electric cars, from Park Street Subway Station. The cars pass Longwood Park at the opposite end from the Hospital, so that the patients may see the cars without hearing the noise. On the other side of the Hospital is the Riverway drive, used only for pleasure equipages. It is but a few minutes' walk

proposed Hospital is the result of the wise thought and earnest prayers of a score or more of the most careful business men in New England, who, together with a host of godly women, are moving forward, slowly but surely, toward the glorious consummation pictured in these pages.

This is the age of the "towel" and the "basin," and if a man does not use his wealth or his intellectual endowments in the service of others, his fellow-men make a business of despising him while he lives and of forgetting him when he dies. In this age of intelligence, men and women whose hearts throb with benevolence sometimes hesitate to bestow charity, simply because they are benevolent and do not wish to pauperize their fellows. But these deaconesses who labor among the poor and the sick, whether in the field or in the hospital, endeavor not so much to clothe and



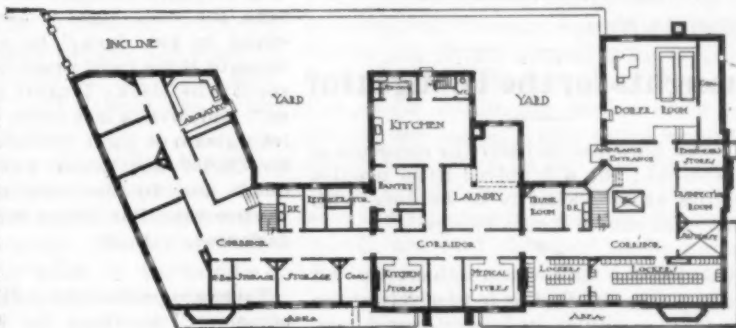
THIRD FLOOR PLAN

is furnished with a special elevator from the basement to the roof garden. In this building will be located the heating apparatus, autopsy room, clothing and disinfecting rooms. The entire building will accommodate over one hundred patients.

The exterior is designed to be of red brick, with light stone treated with Elizabethan detail.

It is proposed to erect the right wing, or Surgical department, first, and then the Administration building and the left, or Medical, wing as the money may be provided. This right wing will be complete in

from the site of the new Medical School of Harvard College, which makes it more easily accessible to the great physicians and surgeons who come there to lecture, and who are already interested in the Deaconess Hospital. The sur-



BASEMENT PLAN

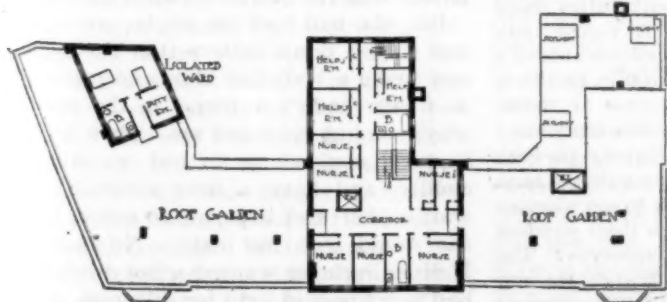
roundings are beautiful, which will make it attractive for people of all classes.

In justice to the large-hearted men of New England who have been crushed by heavy burdens placed upon them by enterprises to which proper thought had not been given, it is nothing more than right that we should say that this

feed and nurse people as to make them able to clothe and feed themselves and to care for their own bodies. They do not try so much to make the world easier for people as they do to make the people strong enough to battle with a hard world. This is the mission of the Deaconess Hospital. It says to the impotent, in body and soul: "Take up thy bed and walk."

Here is a chance to build a Twentieth Century Thank Offering Monument.

Those wishing further information may communicate with the corresponding secretary, Rev. T. Corwin Watkins, D. D., 693 Massachusetts Ave., Boston, and those desiring to make donations may send their checks to Henry D. Degen, treasurer, 87 Milk St., Boston.



FOURTH FLOOR PLAN

THE FAMILY

COMFORT ONE ANOTHER

"That ye sorrow not, even as others which have no hope." — *Paul.*

SUSAN E. GAMMONS.

It is not in hopeless sorrow
That we lay our dead away;
We may heavenly comfort borrow
For the dreariest, loneliest day.
Dark the cloud that lowers above us,
But by rainbow arch 'tis spanned,
For we know that God doth love us,
And our times are in His hand.

He hath sanctified our weeping,
Who once wept beside the tomb;
Low within its portal sleeping,
He hath robbed it of its gloom;
And He sends this precious message
For our comfort from on high:
"From henceforth the dead are blessed,
Who in Christ the Lord shall die."

He was full of all compassion
When He trod the haunts of men;
Still He's of the same dear fashion,
Just as pitiful as then;
And that not one needless sorrow
E'er has marked our pilgrim way,
We shall know on some glad morrow,
Looking back on each sad day.

Every tie that here is broken
Shall but give us freer wing;
Every parting word here spoken
Shall our heaven nearer bring;
And when tones that were the dearest
We may hear on earth no more,
In our souls are sounding clearest
Voices from the unseen shore.

There will break a glorious morning,
Ushering in an endless day;
And before its radiant dawning,
Shall the shadows flee away.
It will flood the vales and mountains
With a never-fading light;
In its glow the living fountains
Shall send up their waters bright.

Then the blest of all the ages
Shall with Christ be gathered home,
There with prophets, priests and sages,
Bowing low before His throne;
Knowing that no more forever,
While the years eternal roll,
Shall one loving tie be severed,
Nor one sorrow vex the soul.

Westport, Mass.

Thoughts for the Thoughtful

A solid blow has in itself the elements of its rebound; but a hundred little needles pricking at us — what is to be done with them? — *Elizabeth Stuart Phelps.*

I hate to see a man whom I have known ten years ago, and find he is precisely at the same point — neither moderated, nor quickened, nor experienced, simply *stiffened*; he ought to be beaten. — *Benjamin Jowett.*

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities — it is this that in all things distinguishes the strong soul from the weak. — *Carlyle.*

By the grace of God I never fret; I repine at nothing; I am discontented with nothing. And to have persons at my ear fretting and murmuring at everything is like tearing the flesh off my bones. — *Wesley.*

I've always thought it a pity that the material of which men's heart is made

couldn't be utilized for manufacturing purposes: think of its value for hinges, or for the toes of little boys' boots, or the heels of their stockings. — *Kate Douglas Wiggin.*

Our light affliction, which is for the moment, is like a shaft which it is difficult to turn — it strains thy every nerve; but on the other side of the wall it is grinding golden grain, the quality and weight of which will more than compensate thee. — *Rev. F. B. Meyer.*

And so, being lifted up, He still draws us to Himself and still proves Himself able to come between us and our past. Whatever we may flee from He keeps away, so that although to the last, for penitence, we may be reminded of our sins, and our enemies come again and again to the open door of memory, in Him we are secure. He is our defense, and our peace is impregnable. — *George Adam Smith.*

Peter failed in his strongest point. Courage, outspoken boldness, devotion to his Master, were his pride and boast. Here there seemed little danger of failure; and yet just here he did fail. Where we feel strong, we are liable to be unguarded, and we fail there for that very reason. It was now that Peter was "sifted as wheat." Part of what he thought was wheat was really chaff, and this terrible sifting under temptation blew away in the roughest manner most of the chaff — his inconstancy, his fiery temper, his self-confidence. — *Peloubet.*

O Lord, I have a busy world round me; eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats, and my blood flows, without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer for my dear Redeemer's sake. Amen. — *Daily Morning Prayer of Dr. Arnold of Rugby.*

An artist, when on his deathbed, called for his masterpiece. It was the painting of a shipwreck, with dark clouds and raging seas, the only light a lurid one. "That cloud is too dark," he said. "I always thought it the right shade before, but now I see it is too dark; I must make it brighter," and, with a last touch of his brush, he let a gleam of light illumine the darkness. So Christ has taken away the sting of death, and by the light of His glorious resurrection has dispersed the clouds of darkness. — *Anon.*

There are persons who will "rise to great occasions," to whom the lesser occasions are invisible as opportunities. We grow, not so much by waiting for the great occasions, as by taking the opportunities daily afforded by the little ones. A young lady who took her seat on the sunny side of a railroad car, was observed to turn and look at the person back of her once or twice, and then she said, "Does this sun annoy you?" The sun shone obliquely through her window back into her neighbor's face. But how many persons look to see whether the sun that comes through their window annoys any one but themselves? The average rider acts as if he thought the sun and the wind extended no further than to himself. A car window is a good place to practice that thoughtful regard for one's

neighbor which will strengthen the spirit and enlarge the capacity for doing deeds that seem larger and more heroic. — *PAT-TERSON DU BOIS, in "Chat-Wood."*

Of all Paul's pains and perils, the thorn in his flesh, his life-companion, was the worst and yet was the best. Certainly the chemistry whose working in us is thus hinted owes its laws to Life larger than our own, even to that One Great Life which lives as strength and grace through all our trying and bearing and doing. So he called it well, "God's grace sufficient for me," "His strength made perfect in my weakness." Into the Order of the Thorn only those whose pain is in themselves are privileged to enter. There is one order of nobility yet higher, and only one; but into this other all who will can enter. The brotherhood whose symbol is the Cross, and whose pain begins not in themselves, but in others, outranks the brotherhood whose symbol is the Thorn. — *Rev. W. C. Gannett.*

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work His will because they must,
On hillside or on plain;
The clods are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod His deserts broad,
Where monarchs dragged the plough,
Behold the seedtime of His word;
The sower comes to sow.

— *Edward Everett Hale.*

MINISTERING SPIRITS

MINNA STANWOOD.

SISTER SPRINGER had been having a bad day. She was a church member — yes, but, better still, she was a Christian. A Christian and a bad day? Oh, yes, "the strongest have some weaknesses; the bravest show some scars." So don't think too badly of Sister Springer.

It was this way: She had been at home sick since Monday morning, and not a soul had called to see her — positively not a soul. No, not even the minister. The minister, everybody understands perfectly, has his sub-consciousness in telegraphic communication with every single member of his flock, so that he shall know instantly when anything affects the mental, moral, spiritual, or physical condition of one of them, and shall be able to fly forthwith to the ailing sheep. So it was to Sister Springer the crowning bitterness that the minister hadn't called.

But she had had the grippe, poor soul, and if you don't believe that the grippe can make a body feel blue, and precisely as if she hadn't a friend in the world, why, you just get it and see. Then Sister Springer couldn't lie in bed warm and cuddly, and have a dear somebody to wait on her and hope, oh, so much, that she would soon feel better. No, indeed. If Sister Springer wanted a hot drink she had to get up and light her oil stove. And if she wanted fresh water in the middle of the day, she had to crawl down a flight of

stairs to the bathroom and get it, or else lie with ears strained for the footfalls of the landlady's maid-of-all-work, and ask her to please fill the pitcher. And because the maid-of-all-work was in a chronic terror lest some lodger should ask her to do what she wasn't hired to do, Sister Springer had to be insinuating and ingratiating; and who likes to be that when one has the grippe? No wonder Sister Springer rolled over in bed and groaned,

"There are lonely hearts to cherish,
While the days are going by,"

and cried and cried because she was a "lonely heart," and there was nobody to cherish her. Not the president of the Ladies' Aid, though she would come round, brisk and smiling enough, when there was anything Sister Springer could do. Oh, trust her for that! Not even the Mercy and Help vice-president, although Sister Springer was a good working member of the department. No, not even the minister. He wouldn't forget her *sometimes*, thought Sister Springer, darkly, with remembrances of special collections going through her brain. But wait till he did come — just wait! Wait till any of them came — just wait!

It was prayer-meeting night, and Sister Springer put on an extra shawl, lighted both burners of her oil stove, and sat down to read her Bible, prim, virtuous, and wrathful. People needn't come to see her if they didn't want to, but they couldn't deprive her of her Bible, or of "access to the throne of grace," as Brother Barlow, the class-leader, always said in his prayer.

Sister Springer was a firm believer in the special message theory, and always took her Bible with a certain feeling of excitement, elation. She shut her eyes, let her Bible open where it would, unclosed her eyes and looked. The passage she happened to light upon was the special message to her for that time. On that prayer-meeting night her Bible happened to open at the first of Hebrews, and her eyes to fall upon the first verse. But that stirred no responsive chord. What could the special message be in that? Was her Bible going to fail her, too? She read down the chapter firmly, coldly. That was unusual with Sister Springer, for she was a woman of emotions. She felt things. She felt the Bible. She felt the hymns. When folks were sick or in trouble she felt it, and they knew she felt it by the way she took them by the hand and looked into their eyes. But tonight she could not feel a single thing in that chapter. When had she read her Bible before without a swelling of the heart? She came to the last verse: "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Sister Springer shut her Bible with a bang, actually a bang. That was it. Those church people were supposed, commissioned, to be ministering spirits, and they had not ministered — to her. She fell down on her knees beside her bed and hid her face. She had done so much for that church. She had given, she had sacrificed. She had taught a Sunday-school class, had attended all the meetings and sociables and entertainments and fairs, had visited the sick when she was tired enough to go to bed herself, and this

winter she had positively worn her shabby old coat in order to give the price of a new one towards the coal. And what did they care? They didn't care. If she had bought a new coat and dressed up stylishly, they would have cared more for her. She had been kind and forbearing. She had never said an unkind word about anybody in that church to anybody in that church. And she might have. Oh, she knew enough about some of them! What was that? Something seemed to be tugging to get into her heart, her mind, to get a hold on her attention. "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Sister Springer stopped thinking. She was so surprised that she let that passage sink into her soul, down, down. "Not to be ministered unto, but to minister." How long did she kneel there? She didn't know. Her peace began to come back. The selfish thoughts began to go out. Her self-pity faded away. "Not to be ministered unto, but to minister." "To minister." Her feeling came back with a rush. "To minister," so that somebody else who had to work hard might feel a friendly hand in the dark. "To minister," so that somebody else who was sick could be comforted. "To minister," so that somebody else who was lonely might feel that one other human heart did care. Would she ever again get bitter because she wasn't "ministered unto?" No, instead she would be thinking all the time whom she could minister to. Would she do less for the church? No, she would do even more, and do it more heartily.

The oil stove began to get smelly, and that meant — empty. Sister Springer got up and went to bed — happy.

Jamaica Plain, Mass.

SPRING TULIPS

GEORGE E. WALSH.

THE first bright flower colors of our parks and gardens are supplied by the tulips, hyacinths, crocuses, and similar exquisite flowering bulbs. As if by magic these flowers suddenly bud forth in borders and ornamental designs, and produce the effect of tropical warmth and luxury of color that is pleasing to the eye. In homes and conservatories the same exquisite flowers appear at the same time, and in April the bulb flowers are in the height of their glory.

The art or science of handling the spring flowering bulb plants is almost as exact now as that which governs the annual return of the June roses. Florists and amateurs plant their bulbs in the middle of winter or late fall, and with proper care they raise them so they will flower at Easter or any other season. Tens of thousands of the bulbs are planted by the city park departments, and they come forth in all the glory of their riotous colors to make glad the landscape of a new world.

In Holland the tulips and their kindred bulb plants first reached the high stage of development which make them today the favorite spring flowers for border and garden planting. For centuries the Dutch growers guarded the secret of their tulip growing jealously. Today the methods

of culture are understood the world over, but the Holland gardeners maintain to a large extent a monopoly of the trade. They raise millions of bulb plants every year, and ship them to nearly all parts of the world. This is not due, however, to any superior intelligence or secret possessed by the Dutchmen, but to peculiarities of soil and climate that make that land the natural home of these plants. Some two thousand varieties of these bulb plants are raised annually in Holland gardens. New varieties are raised continually from seed, the great specialty of the Dutch gardeners, and every one that proves of special beauty is worth considerable to the trade. The gardens around Haarlem are largely given over to the raising of tulips, crocuses and hyacinths from seed, and when the bulbs are of sufficient size they are shipped to all parts of the world.

Most of the stock used in this country comes from Holland, and in October and November the bulbs are planted in the gardens and parks of the country. Then when the frost disappears in the spring, they come up and quickly unfold their heads. The great majority are planted in boxes in the middle of winter after having been kept in dark cellars for several months. Then when brought to the light and watered freely, the sprout pushes up rapidly, and in a short time opens its head. Florists can tell within a few weeks how soon their plants will blossom after they are brought to the light, and consequently they time the blooming period to suit their special needs. Those planted in the gardens in the fall need to be protected thoroughly from the extreme weather of winter. A good mulch of straw, hay or litter, held down with stones or boards, will answer the purpose. So long as kept under this dark covering the plants will not attempt to grow up, but when removed and watered they will immediately respond. In the early spring the mulch is removed, the surface soil scratched and mellowed, and then water is applied freely. The warming sun of April will then soon bring new life to the dormant plants, and before May is well upon us many of them will be in blossom.

The Holland bulbs sent over to us every year represent the greatest variety of colors and blossoms, especially in tulips, which the Dutch gardeners have developed to their greatest limit. There are the single tulips, the double early and double late tulips, parrot tulips, botanical tulips, and fancy tulips. The very early tulips are appreciated because they blossom at a season when most of the earth's plants are still dormant above ground. By having late and early varieties a succession of tulips can be had which carries the blossoms well into the summer and fall months. The gardens around Haarlem are thus continual scenes of rich color from the beginning to the end of the season. They run from the purest white up to the most intense scarlet. Among the fancy tulips are bizarres, which have a yellow ground, variegated with rose, scarlet, purple or violet; the rose tulips, which have white backgrounds, variegated with rosy pink, red and soft rose colors; and the violet tulips, which have white backgrounds, variegated with purple or violet, and edges feathered, leaf-

lets erect, and the whole forming a cup of perfect proportions.

New York City.

THE NEW ENGLAND DAUGHTER

Silent at the post of service,
Till from out her guarding hands
Goes the last intrusted dear one,
The New England daughter stands.
Ask not who will teach her courage
Or the gathering shades dispel
Ask not who her age will lighten;
She has done her duty well.

Sons there are, whose rising fortunes
In the newer West shine fair:
They have left the father, mother,
To the daughter's tender care.
Love has passed her by unburdened,
Prizes she has put aside;
But the old home voices call her
With a summons ne'er denied.

When the filial tasks are ended,
There may be a place for her.
Ah, the still New England homesteads
That one lonely life inter!
She will tend her flowers in summer;
And, when winter days are drear,
In the north's wind's noisy tumult
Ghostly voices she will hear.

Up and down the quiet valleys,
On the hillsides, by the sea,
Nestling 'neath the village shade-trees,
Wait these homes for you and me.
We can see them as we journey,
In the darkness gleams their light;
And we know of life's lone triumph
As we fare on through the night.

—REV. EDWARD F. HAYWARD, in *Christian Register*.

MOTHER

"WHERE are you going this evening, Kate?"

"To the temperance meeting. I promised to play for the society tonight. You won't mind, will you?"

"Be home early, dear."

"Yes; but don't worry if I should be detained. Johnny will take care of me. Can you have a little hot chocolate ready for me when I get home?"

And when evening came the bright face and cheerful voice were gone.

"Everywhere but here," sighed the weary mother, as she turned up the light and seated herself to her long evening's work.

"I didn't dream of this," she mused, "when I made plans, with Katie's little baby face looking into mine. 'She will be such company for me when she grows up,' I said, and now I seem to be nothing but a convenience. Night after night I sit by myself. It is either lecture, or party, or concert, or company, when I am expected to exert myself and wait upon her and John. It is hard to be forced to admit it, but I think my child cares for everybody but me. And I cannot tell her that I think she neglects me. If she cannot see for herself, I must suffer on." Her eyes moistened. "It seems to me I have been unselfish," she said. "I know I have tried to be."

There was a knock at the door. A neighbor came in, one of those women who, though not generally liked, contrive to keep on a good footing with their neighbors through sheer force of persistence. Her name was Grace, though not a particle of that quality so often found in the humblest of women appeared in her speech, manners, or garments.

"I was sure I should find you alone," she said. "Kate is out?"

"Yes, she has gone to the temperance meeting. She is very useful there."

"Hum!" said Mrs. Grace, her keen eyes reading the pale, patient face. "Kate seems to be a great favorite everywhere, but I should think you'd want her at home more.

Aren't you lonesome evenings? I shouldn't know what to do without my Liza."

Kate's mother almost smiled involuntarily. Liza was a very homely girl, without ambition and almost without spirit. She was Kate's senior by nearly twenty years; yet there was something pathetic in the care and love she showed her mother.

"Yes, I think Kate is a favorite," she made reply. "Nothing in the way of amusement seems to go on without her help. I want her to enjoy herself while she can; trouble always comes soon enough."

"Most likely it will if she marries Johnny Palmer," ventured Mrs. Grace.

"Why, what do you mean? What about Johnny?" asked Mrs. Raynor, with nervous interest.

"Oh, nothing — only he neglects his mother as much as —"

"As Kate neglects me, you would say!" exclaimed Mrs. Raynor, with a touch of anger. "You may be sure, Mrs. Grace, that my child hasn't the least thought that she is neglecting me — and she isn't," she added, with a mother's self-abnegation. "I can't expect to keep her, so young and so full of life, housed day and night with an old woman like me."

"Old!" laughed Mrs. Grace. "Why, Kate is seventeen, and you are only twenty years her senior. You ought this moment to be almost as youthful and fresh looking as she is. Goodness! You old!" she went on, when Mrs. Raynor failed to reply. "Why, I'm in my sixty-first year, and I can enjoy my share of the world's goods yet. The trouble is, you've forgotten yourself, and have made your whole life bend to her preferences and inclinations. That is the reason she never thinks of your pleasure or convenience. Kate is a good girl, I'm sure, but people are talking, Mrs. Raynor, 'specially since Joe died."

Joe was Mr. Raynor. He had been dead now nearly three years.

"What are people saying?" asked Mrs. Raynor, her blue eyes full of lightning.

"Well, they speak of your being left alone so much. You used to be the life of the place."

"I don't care about going out. It's my own fault."

"That's what I say. At least, that's what I tell them you say. It's almost always the way; the same old story over and over with parents and children. You bring up your children with painstaking and care, only to have them laugh at your old-fashioned ways, and leave you, with hardly a regret, on the first opportunity."

"Don't!" exclaimed Mrs. Raynor, in tears. It seemed like the echo of her own sad words.

Meantime Kate sat at the little organ in the brightly lighted hall, and played and sang and looked very happy. She thought she was doing her duty, and the girl really desired to do some good in the world.

She belonged to the Dorcas Society, that met once a week to sew for the poor, and to the Mite Society and other kindred associations. She taught in the Sunday-school, was a member of a literary club, and she often said she had scarcely a moment to call her own.

A stranger was speaking. It was a man freshly caught in the temperance net, and he floundered and blundered until it was a positive pain to look at and listen to him.

Belle Lockwood, who sat next to Kate, whispered something in her ear that made her laugh, and then she caught the eye of Bessy Birch. Bessy shook her head, and Kate looked at her music and then back at Bessy again.

For a long time she gazed, growing more thoughtful every moment. Earlier in the evening she had overheard some one say: "Did you ever see a happier-looking

woman than Bessy's mother? Or a younger? One would take them for sisters."

Somehow the words had lingered in Kate's mind, and now she turned and looked at Bessy's mother. There she sat, serene and smiling, every now and then nodding to Bessy, as something was said or done that met with her approval.

Yes, she was looking as young, almost, as Bessy herself. And as Kate watched her she remembered that they seemed always to take delight in each other. Almost everywhere they were together.

"Mamma is my beau." How often she had heard Bessy say that! Somehow her own mother's sad, pale face formed itself before her.

"If mother only looked like that," she sighed; "if mother would only be bright and stirring, and go about with me!"

And then it occurred to her that she had never really thought of that before. She had preferred Johnny — the clumsy lad that she cared no more for than any other friend, only she liked to show her power over him.

It was not quite honorable. She felt herself blush. If Johnny were to ask her tomorrow, she could not marry him. How much better Bessy was acting!

And there was poor mother, all alone. Nobody to speak to, evening after evening, seldom going out except to church — and so much prettier than Mrs. Birch! If only she had some incentive, she would be a mother to be proud of.

"How selfish I have been!" she thought, with a sigh.

"Kate, are you dreaming? Did you hear them give out the hymn?"

It was Johnny who spoke, and Kate almost resented his attention. He found the place, opened the music, and hovered about her till the girl's cheeks burned again — everybody was looking at them.

"Johnny, I'm going home with Bessy," she said, at the close of the evening. "You take some one else tonight."

Johnny stepped aside, like one stunned, conscious that something had offended the girl — he could not tell what — and Kate walked home on the other side of Bessy's mother, for they passed Kate's house.

"Doesn't Mrs. Raynor ever go out?" asked Mrs. Birch, unconscious of the sting in the question. "It seems as if she would enjoy these meetings. You see, Bessy won't go anywhere without 'mother,' and so we enjoy all the good things together."

With these words sounding in her ears, Kate reached home and went in. It had seemed rather odd to be without Johnny, but she respected herself more when she thought of his commonplace, even silly remarks, and his oft-recurring laugh.

Her mother had evidently been asleep, and it smote the girl's newly-awakened conscience to meet the weary, sad smile.

"I never thought how lonesome you would be," she said, with a kiss so tender that it thrilled the aching heart.

"Oh, well, Mrs. Grace was here a little while," said her mother.

"Deliver me from her society!" laughed Kate. "Nobody escapes her merciless tongue."

"I didn't expect you so soon, or I'd have had a little chocolate. Did — who came home with you?"

"Bessie and her beau," said Kate, demurely.

"Bessy and who?" asked her mother. "I didn't know any young man waited upon Bessy."

"Ah, you don't know everything! Bessy has the nicest beau you ever saw — perfectly devoted to her, and I'm going to have just such another. I have done with Johnny."

"Well, you astonish me," said Mrs. Ray-

nor. "I didn't know that I should ever be curious again. How long has it been? I never saw her with anybody but her mother."

"And that's just what I mean!" said Kate, her eyes dancing. "Mother, I've been asleep this long, long while, and I've only just waked up to realize what I've been dreaming about, and to feel sorry for it. I am ashamed of myself because I have neglected and forgotten you. You are ever so much younger and prettier than Bessy's mother, and, if you will accept the office, I will have you instead of Johnny hereafter for companion. I've waked up to realize that nobody does, or ever will, love me as mother does."

"Oh, my dear child!" exclaimed her mother, with a half sob, taking her in her arms, "this repays me for all the past. I have sometimes — not often — felt a little neglected and lonesome since your father died, and tonight I was thinking what plans I used to make against the time you should be my companion as well as my daughter. And when I have seen Bessy and her mother — Well, no matter. I shall never feel, never think that again, for the good Father has granted my prayer, and given my darling back to me." — *Selected.*

APRIL FOOLING

A robin lilted on the lawn,
A bluebird in the tree;
The world was set to music,
And reeled with melody.
The orchard seemed a rosy cloud;
The hedgerow dreamed 'twas May;
The peach trees blushed — they were so proud —
That happy, happy day.

A violet untied its hood —
Its blue was like the sky —
The arbutus peeped from its snood,
And tossed its blanket by.
Anemones poked up their heads,
As they were pleased to say,
"We've put our pretty kirtles on,
'Tis such a lovely day!"

Then, of a sudden, robin piped
In quite another key;
A shrewish wind reproached the brook,
Which bickered drearily;
The hedgerow — it was sad at heart;
The sky was tinged with gray;
The violet shivered where it stood —
'Twas such a trying day!

The peach trees were discouraged, for
A scolding breeze did pass
That tore the dainty petals off,
And tossed them on the grass.
The orchard wore a mournful air;
The bluebird would not stay;
'Twas only April, after all,
That made believe 'twas May!

— *St. Nicholas.*

When a Man Marries

JOE — whose last name is no part of this story — was as peculiarly non-resisting as most bridegrooms. Something had led him to the altar, and now he had turned and something was steering his course down the aisle.

His ears buzzed and there was a mist before his eyes. Something clung to his arm, which he tried twice to shake off. When he got into the vestry he discovered that it was his wife. Then he found his voice:

"Oh, it's you, Mattie!"

"Why, Joe!"

"To tell the truth, dear," he said, looking over his shoulder to make sure no one

heard him, "I hadn't an idea who it was!" — *Youth's Companion.*

BOYS AND GIRLS

THE RIGHT KIND OF A BOY

THE other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and, when we assembled for breakfast, papa looked rather grim, and mamma tired; for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed; and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that." — *Our Dumb Animals.*

THE FAMILY THAT KISSED THE COW

SHE was the most winsome little lassie, and she lived in a tiny village in the very heart of the Blue Ridge. The sunshine had crept into the dancing brown curls on her head, and had lingered there.

Her eyes reflected the blue of the tender skies that bent above her.

It was such an event in her life to go with auntie to the big, far-away city. There were so many wonderful things that her little country-bred eyes had never seen. And oh, the letter that she wrote home!

Elizabeth's family were so impatient that morning for little black Mozell to return from the village post-office! They knew the letter would be there, for Elizabeth had promised.

Elizabeth's father, the village doctor, walked back and forth the length of the sitting-room; her big sister had a sewing-girl waiting for her in the sewing-room; her mother — but mothers always have their hands full; even her big brother put down his newspaper, looked from the window, and said he must be going; but he did not budge.

Wasn't it strange that the letter of such a tiny girl could hold them there? Wasn't

it strange that not one of them acknowledged to another why he stayed? When little Mozell came running in, bringing the papers and letters, they all drew a little nearer to Elizabeth's mamma.

It was a sweet letter, that told of a little girl's joy at her first peep at the great world. There were loving messages to her home people, and it ended, "and kiss the cow."

"What a child!" her father said, picking up the letter that had been written with such care.

"What a baby!" her brother said.

"To think of kissing Beauty!" said the big sister, as she swept from the room.

But her mother said softly, "The dear child!"

And then they separated, going to their delayed work.

Out in the meadow, Beauty looked up from the tender grass she was cropping, to find the doctor standing near her.

"I don't like to do it," he muttered, "but —" He stooped over and laid his mustached lips on Beauty's polished horn. He chose the horn because it looked so clean.

Not many minutes later a young man came hurriedly through the gate, casting many looks behind to be sure he was unobserved.

"Kwe!" but he planted a gingerly kiss right on Beauty's back and beat a retreat.

It was some hours later when the big sister slipped out to the meadow, gave Beauty a hurried kiss, and ran back.

When Elizabeth's mamma came out to give Beauty her kiss, she threw her arms about her neck and kissed her right on her forehead; and two great tears rolled down her cheeks — her dear little girl was so far away!

It isn't on record, but Beauty must have wondered why the family had suddenly grown so affectionate, for at milking-time they all, on one excuse or another, came to the milking-bars.

The little colored girl stood at Beauty's head, thinking of the message she had heard in the morning, and when the cow lifted her head and looked around on them with mildly wondering eyes, she kissed her right on her mealy nose.

"Child," Elizabeth's mother asked, "what are you doing?"

"She said kiss her, an' I jes' natchally knowed white folks wouldn't kiss a cow," the little negro said.

Elizabeth's family looked at each other guiltily, and then how they laughed! — SARA LINDSAY COLEMAN, in *Youth's Companion*.

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THE SUNDAY SCHOOL

Second Quarter Lesson III

SUNDAY, APRIL 21, 1901.

LUKE 24: 31-35.

REV. W. O. HOLWAY, D. D., U. S. N.

THE WALK TO EMMAUS

I Preliminary

1. **GOLDEN TEXT:** *Did not our hearts burn within us, while he talked with us by the way? — Luke 24: 32.*

2. **DATE:** Sunday, April 9, A. D. 30.

3. **PLACE:** Emmaus, about seven miles from Jerusalem, and on the road thither.

4. **HOME READINGS:** Monday — Luke 24: 13-27. Tuesday — Luke 24: 28-35. Wednesday — Luke 18: 28-34. Thursday — Acts 3: 17-20. Friday — John 14: 19-24. Saturday — Matt. 14: 15-21. Sunday — John 5: 39-47.

II Introductory

It was on the day of the Resurrection. Two of the disciples were walking to Emmaus, a suburb of Jerusalem, and were discussing sadly, as they went, the incidents of the past two days and the strange stories about the vacant sepulchre. There was a look of tender, but hopeless, sorrow in their faces as they talked earnestly together, which was noticed by a stranger who approached them, and who ventured to inquire, in a friendly way, into the cause of their grief. They are surprised at the inquiry. They are amazed that he, though a stranger in Jerusalem, should be ignorant of the events of the past few days. "What things?" he asks. And then one of them tells him of Jesus — what a mighty prophet He was, and what a terrible fate He suffered; how the chief priests and rulers had secured His condemnation and crucifixion. "But we trusted that it had been He which should have redeemed Israel," the speaker mournfully declared. He tells the stranger that the women had reported about a vision of angels and the empty tomb, but added the significant comment: "Him they saw not."

And then the stranger began to speak. He addresses them as "fools," that is, un-receptive of truth and reluctant to believe the sure word of prophecy. The very event at which their faith had stumbled, had been distinctly foretold. Was it not necessary, according to prediction, for Christ to suffer these things, and thus enter into His glory? he asked. And then from the treasury of the Old Testament Scriptures he drew forth passage after passage to prove that the sufferings of the Messiah, equally with His glory, had been the subject of specific and continuous prophecy. Emmaus was reached as the sun was setting, and the stranger acted as though he would have continued his journey; but his teaching had proved too inspiring for the disciples to part with him willingly. They pressed him to become their guest for the night. He suffered himself to be constrained, and took his place at the table to enjoy the simple evening meal. But as he broke bread — was it the marks of the nails in His hands as He lifted them in blessing? Was it a tone in His voice? None can tell. But, in an instant, the stranger was revealed to them as Jesus Himself, and the next moment, before they could crowd around Him in joyful surprise and tender recog-

niton, His place was vacant. And then they knew why their hearts had kindled under the teaching by the wayside. The news was too good to keep. Not stopping to finish their meal, they went out into the night and retraced their steps to Jerusalem, bringing their testimony also that Christ had risen.

III Expository

13. **Two of them** — two of the disciples (not the "eleven"). The name of one is given — Clopas, not the Clopas of John 19: 25, but an abbreviated name for Cleopatros. The name of the second has "greatly exercised the commentators in guessing." Nathaniel, Simon, James, Peter, and Luke have been conjectured, but there is no ground for determining which, if either, of these. **Same day** (R. V., "very day") — the day of the Resurrection. Emmaus — site uncertain. "Threescore furlongs" is about seven English miles.

14-16. **Talked together** — R. V., "communized with each other." Reasoned (R. V., "questioned together"). — They went over all the facts, and came to but one conclusion — that they could not see how Jesus, whom they tenderly loved, could be the Messiah. **Jesus himself drew near** — "from behind; see verse 18, where they take Him for an inhabitant of Jerusalem" (Alford). **Their eyes were holden** — literally, "were mastered." Alford says, "supernaturally influenced;" St. Mark says, He appeared "in another form." The expression "were holden" points to a definite design of His love: "He will remain concealed for some moments before He makes their joy perfect by a revelation of Himself" (Van Oosterzee).

17, 18. **What . . . communications are these?** — on what subject are ye arguing so eagerly? **As ye walk, and are sad?** (R. V., "as ye walk. And they stood still, looking sad"). — They were so amazed at the Stranger's apparent ignorance that they came to a halt, and gazed at Him sadly. **Art thou only a stranger in Jerusalem?** (R. V., "Dost thou alone sojourn in Jerusalem?") — "Art thou the only stranger in Jerusalem?" (Van Oosterzee.) The meaning seems to be: "Have you been so isolated, stranger as you evidently are?" etc. Stier remarks that our Lord here gives us an instructive example how far, in the wisdom of love, we may carry dissimulation without speaking untruth.

19, 20. **What things?** — He evidently wishes to remain incognito for a time, and draw from them freely their own story. **A prophet.** — They do not call Him Christ or Messiah; but they use the prediction which Moses made concerning Him, and adopt it as their own credo. **Mighty . . . before God and all the people** — "a brief confession of unbroken faith in the genuine character of the Crucified One" (Whedon). **Rulers . . . crucified him** — cut him off as a malefactor, instead of receiving Him as a prophet.

21-24. **But we trusted that it had been he** (R. V., "but we hoped that it was he"). — "We had hoped, is the idea. The trust is spoken of as now past" (Jacobus). Which should have redeemed (R. V., "should redeem") Israel. — "It is clear that, like most Jews, they looked more for a temporal redeemer than a spiritual one. They looked for a redemption like that of their forefathers out of Egypt. Hence their excessive perplexity and amazement when He who they thought would prove the redeemer, was crucified" (Ryle). "Whether their expectation had had a political or religious direction, the grave was the rock on which it suffered shipwreck" (Van Oosterzee). **The third day.** — The speaker evi-

dently recalls to mind the Lord's promise about rising on the third day. "The period had passed, but the world was not renewed" (Whedon). **Yea and** (R. V., "moreover") certain women, etc. — Something more had happened, something astonishing, but not satisfying. **Vision of angels.** — See Matt. 28: 1-10. **Certain of them** — referring to the visit of Peter and John to the tomb. **Him they saw not.** — "This last word is a sufficient excuse for their believing themselves obliged to bid farewell to all hope" (Van Oosterzee).

25-27. **O fools** (R. V., "foolish men") — spiritually and mentally dull. **Slow of heart** — "not hard of heart" (Whedon). If their understanding had not been sluggish, they would have believed. **Believe all that the prophets.** — The emphasis is on *all*; they had accepted only a part. **Ought not Christ** (R. V., "behooved it not the Christ"). — They had spoken of Jesus as "the prophet;" the Stranger speaks of Him as "the Christ." **To have suffered** (R. V., "to suffer") . . . enter into his glory. — The "glory" could be reached in no other way than through "suffering." **The things concerning himself.** — "Man's word, and woman's word, and angel's words — they had paid more or less heed to all these; but God's word — the word which liveth and abideth forever — they had not built and established themselves on it" (Trench). "The whole Scriptures are a testimony to Him. The whole history of the chosen people, with its types, and its law, and its prophecies, is a showing forth of Him" (Alford).

28, 29. **Drew nigh unto the village** — Emmaus. **Made as though, etc.** — acted

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as though he would go on, just as a stranger naturally would under the circumstances. "Not a mere feint; He would have really gone but for that sort of constraint which they exercised over Him" (Godet). Constrained him—pressed, or urged Him. Abraham (Gen. 32:26), Gideon (Judges 6:18), Manoah (Judges 13:15), are similar cases. Abide with us—the text that suggested Lyte's beautiful hymn, "Abide with me," etc.

Those that have experienced the pleasure and profit of communion with Christ, cannot but covet more of His company, and beg of Him not only to walk with them all day, but to abide with them at night (M. Henry).—When Lot earnestly pressed the angels, they went and tarried with him, and the two disciples constrained Jesus. Faint hands and feeble hearts obtain not the kingdom of heaven, which "suffereth violence," and must be taken by a holy "force" (Bishop Horne).

30. He took bread (R. V., "the bread")—not a sacramental, but an ordinary meal, and quite likely at the village inn. The Lord's behavior, though preparatory to a revelation of Himself, was not inconsistent with His assumed character. It was Jewish usage, when three ate together, for one to give thanks. Says Schaff: "Neither the breaking nor the giving to them would be deemed remarkable. Yet the form of the original reminds of the feeding of the multitudes and of the Lord's Supper."

31. Their eyes were opened.—The hindrance, natural or supernatural, to their recognition of Him was withdrawn. They knew him.—Some peculiar gesture or tone, or possibly the nail-mark in the hand, thrilled them to a sudden recognition. Vanished—a real, literal disappearance; "a supernatural removal from them" (Schaff).

This finished the demonstration. He did not merely step out of the door. As they were beholding Him, the place He occupied became at once vacant space. Then they knew that it was their Lord, and that their Lord was truly divine (Whedon).—The reason for this sudden removal is to be found in the wise method by which our Lord would teach His bewildered followers that He had actually risen from the dead (Schaff).

32. Did not our heart burn? etc. (R. V., "Was not our heart burning within us while he spake to us in the way, while he opened to us the Scriptures?")—They are amazed now, and reproach themselves, as they recall their emotions and heart-kindlings by the way while the Stranger taught them so clearly and fully, that they did not recognize Him at once. "It is a good sign for their inner growth that at this moment it is not the breaking of bread, but the opening of Scripture, which now stands before the eye of memory" (Van Oosterzee).

33, 34. Rose up the same hour—too eager to tell the tidings to delay for eating. They did not then know that others had seen the Risen Lord. The eleven—that is, the apostles as a body; Thomas was absent. Gathered together—with doors shut "for fear of the Jews" (John 20:19). Saying.—Before the two from Emmaus had time to speak, the company uttered their joyful exclamation. The Lord is risen indeed—There is no doubt about it. They had distrusted what the women testified, but felt compelled to accept Peter's statements. Hath appeared to Simon.—Paul himself tells of this in 1 Cor. 15:5, but no details of this special appearance have come to us.

35. They told (R. V., "rehearsed")—that is, the Emmaus disciples. They dwelt on every incident, every word. Known... in breaking of bread—Mark tells us (16:13) that some of the disciples were not disposed to believe this narrative.

V Illustrative

1. It is related of Horace Bushnell that when a tutor in Yale College and just after he had come out of sober and positive disbelief to a real though trembling faith, he came in one day to a meeting of his fellow tutors, "and throwing himself with an air of abandonment into a seat, and thrusting both hands through his black, bushy hair, cried out desperately, yet half-laughingly, 'O men! what shall I do with these arrant doubts I have been nursing for years? When the preacher touches the Trinity and when logic shatters it all to pieces, I am all at the four winds. But I am glad I have a heart as well as a head. My heart wants the Father; my heart wants the Son; my heart wants the Holy Ghost—and one just as much as the other. My heart says the Bible has a Trinity for me, and I mean to hold by my heart. I am glad a man can do it when there is no other mooring, and so I answer my own question, What shall I do? But that is all I can do yet.'" The witness of the heart is not to be despised or unheeded. It is not to be regarded doubtfully as of little weight. It is the final attestation in importance, as often it is the first to come in order of time. And, taken in its entirety, it is absolutely the strongest witness. That the heart of the world burns at the hearing of the gospel of Christ is the supreme proof of its divine authority (Monday Club Sermons).

2. At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn, extinction, and despair, than the church which He had founded. It numbered but a handful of weak followers, of which the boldest had denied his Lord with blasphemy, and the most devoted had forsaken Him and fled. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue, or a single sword. If they spoke their own language, it betrayed them by its mongrel dialect; if they spoke the current Greek, it was despised as a miserable *patois*. So feeble were they and insignificant, that it would have looked like foolish partiality to prophecy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one, and one only, possible answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection (Farrar).

W. H. M. S. Notes

—During the past year deaconesses of the Home in Los Angeles, Cal., made 6,997 calls upon the poor and sick, and spent 1,755 hours in nursing.

—The population of the Hawaiian Islands, according to the census of 1896, was 119,000. Of these, 21,000 are Chinese, 35,000 Japanese, and 15,000 Portuguese. There is large opportunity for mission work in these islands.

—The deaconesses at San Juan, P. R., have been enabled, through the generosity of friends of the W. H. M. S., to place two children in the orphanage at Arecibo, P. R. A child can be supported in this orphanage for \$30 a year. There are now about thirty children in the Home.

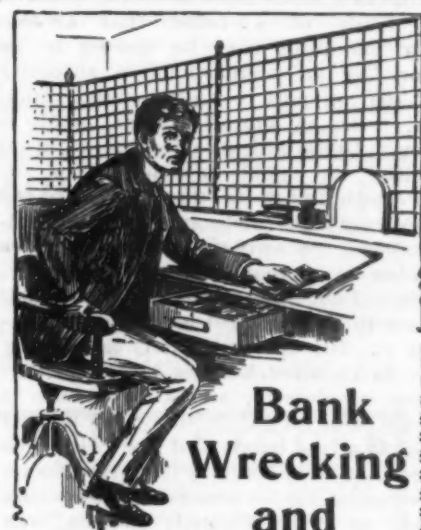
—The fifteenth anniversary of the home and school life of Boylan Home, Jacksonville, Fla., will occur April 15. It is suggested that friends of this work take this opportunity to send certain greatly needed supplies to the Home to meet the

needs of the new nurse-training department. Towels, sheets, pillow-cases, tray-cloths, napkins, spreads, etc., would be very acceptable just at this time.

—It is said by persons competent to judge that while our church is by no means doing its duty toward the Indians of our country, some of the best mission work of Methodism among this class is carried on by the W. H. M. S. There is but one Indian Home proper for Indian children—at Lynden, Wash. A number of missions are most successfully carried on at different points.

—The Interdenominational Council of Home Missionary women is diligently at work seeking to secure the amendment to the Constitution prohibiting polygamy. Our Home Missionary friends should inform themselves concerning this work. Literature on this subject can be obtained from 150 Fifth Ave., New York, W. H. M. S. room, on the receipt of ten cents postage, which will awaken interest and perhaps active co-operation. See to it that your friends know the need of activity in regard to this matter.

—A minister's wife to whom a box of supplies had been sent said: "If you had taken an inventory of our needs, you could not have made better selections. The clock stands upon the shelf, and fills a large place, especially when it is time for the school bell to ring. Notwithstanding that we had no clock before, our boy Roscoe brought home a certificate last week stating that he had been neither tardy nor absent for four months." Let this be a suggestion in sending supplies to the frontier. Think of a house without a clock!



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OUR BOOK TABLE

The New Epoch for Faith. By George A. Gordon, Pastor of the Old South Church, Boston. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

The admirers of Dr. Gordon are multitudinous, and they will welcome with glad acclaim this his latest book, as they have welcomed the three that have preceded it. It is of similar nature to them, progressive, optimistic, and in some respects audacious. Its declared purpose is to discover and announce the chief significance for faith of the past century. He shows that the principal fact of the century has been the growth of the idea of humanity. He maintains that the world is growing better, that men are gradually gaining truer and clearer conceptions of God, that the very hindrances of the Christian faith are overruled to its ultimate support, and that the signs of the times unmistakably point to the more general acceptance of Jesus Christ in the coming years. All this is well, but the popular pastor of the Old South is one of the strongest men in the pulpit of Boston, one of the intellectual forces of the city, and many will open this book to see where he stands theologically, and whither he is tending, convinced that many others will soon be where he is, though they may hesitate to follow him fully as yet. In this aspect the orthodox will get but little comfort from the book; for he says flatly: "The Christian conception of God has in no striking instance found logical expression in modern orthodoxy;" and again: "Orthodoxies are breaking down." The Bible he makes distinctly subordinate at all points to reason. He says: "Never again can it be deemed conclusive proof of the truth of a belief that a text from the Bible may be quoted in its favor. As an unquestionable authority for the support of questionable opinions, it is no more." Large credit is given to Unitarianism for its "magnificent service," its "noble message." The author's belief as to the future of mankind is scarcely to be distinguished from Universalism, the only point of difference seeming to be that he is a little less dogmatic and not quite so absolutely sure that all are to be saved, but he confidently expects it. The absolute surety can hardly exist in his mind, because he rejects Calvinism so fiercely, and Universalism is strictly based on Calvinism, which ignores or minimizes the freedom of the will. We judge that he is less of a Unitarian than a Universalist, for he uses some expressions—such as "The Eternal Wisdom was made flesh in Jesus Christ"—which a Unitarian would be apt to object to. It is indeed a new epoch for faith, and a new faith to which the book introduces us. We are surely in a transitional stage. Some things seem likely to go. But the things which cannot be shaken and are of chief importance will certainly stay. Just what these are, will appear a decade or two hence more clearly than now.

What is Catholicism? By Edmond Scherer. Translated by Rev. Thomas Alexander Seed. With an Introduction by Rev. R. F. Horton. E. P. Dutton & Co.: New York. Price, \$1.25.

We have here a series of letters originally provoked by the promulgation of the dogma of the Immaculate Conception, but equally relevant to every fresh assertion of the Roman authority. As Dr. Horton well says: "Never was the case of the truth-seeker stated against Roman claims with more temper, with more candor, or with more convincing logic." Of the eleven letters, the last one, on the future of Catholicism, is the most interesting and important. The author clearly points out how fatal to the papacy is the progress of the

human mind. Roman pretensions are all being exposed. Decadence has set in, and total ruin only now depends upon a final blow. It will in some form, of course, continue; but it will be the religion of the nations that, regardless or despairing of truth, have renounced progress. The strength, the faith, the devotion of man will pass away from it. Nations which are to prosper will decisively shake off its yoke, communities that demand the higher morality will repudiate the casuistry of its confessionals and the sordid enervation which is produced by having confessionals at all; individuals that regard truth as all-important, that have any faith, or are capable of having any faith, in a living God, or that can contemplate with clear vision the original documents and the eternal first principles of Christianity, will increasingly, year by year, reject the system which, as M. Scherer says, is not Christianity, but a parasitic growth which has intertwined itself with that imperishable plant that is yet to overshadow all nations.

Shall We Believe in a Divine Providence? By D. W. Faunce, D. D. Funk & Wagnalls Company: New York. Price, \$1.

The author makes no attempt to solve all the mysteries of Providence, but he does try to remove some of the misunderstandings which betog the subject, and acquits himself well of his task. Believing as he does in the immanence of God, he finds all events providential, and law but the regular orderly method of God's procedure. He rightly warns against the mistake which so many good men make in thinking that the forces of the world can be sharply divided into providential and satanic, as if what is ascribed to the one agency is so much subtracted from the other. Satan is mistakenly thought by many to manage in the evil things of the world, even as God manages in the sphere of good things. But this will not do, for it prevents any effectual management of God at all. Satan is simply allowed to do some things that the plans of God may the more effectually be carried out and His glory be more completely revealed. The author deals well with the various questions connected with human pain and sorrow and matters of national history as related to God's government of the world. It is an excellent book.

With Christ at Sea. A Personal Record of Religious Experiences on Board Ship for Fifteen Years. By Frank T. Bullen. F. A. Stokes Co.: New York. Price, \$1.50.

Not only religious experiences, but many others, most of them of a very melancholy sort, are here recounted. Truly the life of a sailor is hard. Few, it may be confidently said, would choose it if they knew beforehand what was to come to them. But they get inveigled when they are young, and then after a time, finding themselves unfitted for work on land, they are shut up to a dog's life afloat. But since we must have sailors, it is probably a merciful provision that the supply is in some way kept sufficient. Mr. Bullen has written many books about the sea, and thoroughly knows what he is talking about. The sailor is to be pitied, and every effort should be made to alleviate his dismal lot of suffering and temptation.

Deaconess Stories. By Lucy Rider Meyer. Hope Publishing Co.: Chicago. Price, \$1.

No one can read these true incidents from lowly, suffering life without being much moved and greatly impressed with the vast amount of good that is accomplished by the deaconess sisterhood in their humble rounds of ministration. It is good for us to look in thus even at second-hand on the wretchedness that involves such numbers of our fellow-men. The book will help to increase the interest in this new department of woman's philanthropic work. Mr. D. L. Moody writes a brief introduction,

signed East Northfield, Dec. 4, 1899, in which he says: "I am sure the deaconesses are doing a good work and winning many souls for the Master."

The Majesty of Calmness. Individual Problems and Possibilities. By William George Jordan. F. H. Revell & Co.: New York and Chicago. Price, 30 cents.

Seven brief essays of more than usual strength and merit are here republished from the *Saturday Evening Post*. The very titles are taking and suggestive: "Hurry the Scourge of America," "The Power of Personal Influence," "The Dignity of Self-Reliance," "Failure as a Success," "Doing Our Best at all Times," "The Royal Road to Happiness." As to the last the author says: "The royal road to happiness lies in consecration, concentration, conquest, and conscience"—which certainly hits it pretty close. The whole tone of the book is most wholesome and helpful.

Huldreich Zwingli: The Reformer of German Switzerland. By Samuel Macauley Jackson. G. P. Putnam's Sons: New York. Price, \$2.

This volume—the fifth of the Heroes of the Reformation series—contains an immense amount of new and most valuable material, not before presented so elaborately in English. Among the other special features is an historical survey of Switzerland before the Reformation, by Prof. John M. Vincent, and a chapter on Zwingli's theology by Prof. Frank H. Foster. We have already called attention to the very high character of this series. In nothing is it lacking—research, style, information, illustration, paper, printing, binding, index. It is a model book.

A Modern Composition and Rhetoric. Containing the Principles of Correct English for Schools. By Louis Worthington Smith and James E. Thomas. B. H. Sanborn & Co.: Boston.

This book is not a mere imitation of those already in existence, but makes a distinct advance in helpful and practical suggestions. Old truths are presented in a new light, conformably to new ideas and methods. There is a wise choice of material, a sound arrangement, a proper proportion of parts, simple language, con-

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cise definitions, enforced by copious illustrations and exercises. It is the result of widespread co-operation on the part of many teachers, and it will pay those engaged in this study to look at it.

The Rose of Joy. By Josephine L. Roberts. The Neely Company: New York.

A brief and simple tale, told in excellent blank verse, covering less than forty pages. The moral is good, the descriptions are some of them beautiful, and the whole venture can be cordially commended.

Sam Lovel's Boy. By Rowland E. Robinson. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

Mr. Robinson has already written several New England stories, with the scene laid in Vermont, that have been well received by the public, and this is a fitting continuation to those which have gone before. Fox-hunts, lynx-hunts, wood folk, Canadian tales, and much instructive nature-lore mingle in the gentle line of the narrative. It strikes us that the Yankee dialect is somewhat exaggerated; at least we get rather tired of it.

The Living Age. Volume 9 and 10 of the Seventh Series. The Living Age Co.: Boston.

Choice selections of contemporary literature and thought appear in the *Living Age* each week, and in the course of a year many articles of unusual merit are garnered from the best foreign periodicals. Four bound volumes appear each year. Volumes 9 and 10 of the seventh series are just out. The first includes the *Living Age* of October, November and December, 1900, and the latter the numbers for January, February and March, 1901. The books are well printed and bound and are of convenient size. An index gives the titles of articles and the names of the periodicals from which the selections are taken. These books are a valuable addition to any library.

Magazines

—*Harper's* for April is fully up to its high standard in fiction, poetry and papers. The fourth instalment of "Colonies and Nation," by Woodrow Wilson, traces the history of the American colonies from 1676 to 1683. The "Australian Squatter," by H. C. MacIvaine, deals with the colonization of Australia. Walter H. Tribe describes "Serpent Worshipers of India." In "The Rise of Berlin," Sidney Whitman gives much information about the growth and management of that city, of deep interest to all dwellers in cities. George Bird Grinnell appears with "The Medicine Grizzly Bear: An Indian Folk-Tale." (Harper & Brothers: New York and London.)

—Walter A. Wyckoff, who studied the conditions of American wage-earners by drifting from the Atlantic to the Pacific as a working-man, gives an account of "A Day with a Tramp," and incidentally discusses the "hobo" question, in the April number of *Scribner's*. E. W. Hornung

gives more adventures of the amateur cracksman in "The Last Laugh." George Hibbard displays originality in "The Marvels of Science," a fancied dialogue between a young woman and a phonograph. The "Point of View" embraces discussions of American "Temperament," "The New Interest in Posterity," and "Women as Individualists." The colored illustrations and other illustrative features greatly enhance the value of the contributions. (Charles Scribner's Sons: New York.)

—The *World's Work* for April treats twenty-four phases of current events with its usual clearness of vision, and in addition contains a large variety of articles on subjects of special interest. Chalmers Roberts brings to light many significant facts about "The American Trade Invasion of England." There are three sketches of the three men most intimately connected with the steel trust—"J. Pierpont Morgan," by Lindsay Denison; "The Many-Sided Andrew Carnegie," by Henry Wysham Lanier; and "The Head of the Great Steel Company," by Arthur Goodrich. Two other articles of peculiar interest are: "Harnessing the Sun" (an invention for using the sun's rays in generating steam), by F. B. Millard; and "The Telephone Newspaper," by Thomas S. Denison. (Doubleday, Page & Co.: New York.)

—The special features of the *American Monthly Review of Reviews* for April are a character sketch of England's new Queen, Alexandra, by W. T. Stead; *résumés* of the careers of the late General Harrison, by Gen. T. J. Morgan, and the late ex-Senator William M. Evarts, by Albert Shaw, with many portraits; an article entitled, "France on the Wrong Track," by Baron Pierre de Coubertin; "The Indian Territory—Its Status, Development, and Future," by Col. Richard J. Hinton; a paper on "The Relation of the Family Doctor to Recent Progress in Medical Science," by Augustus Caillé, M. D. The editorials in "The Progress of the World" deal with the "billion dollar" steel trust, the threatened coal strike, and other industrial developments of the month, in addition to the general survey of events. (Review of Reviews Co.: New York.)

—The March-April number of the *Methodist Review* of the Church South contains a variety of articles of interest on the great topics of the times treated from the Christian standpoint. Contributions of special moment are: "Fiction Writers of the South," by S. A. Link, M. A.; "The Second Rise of Methodism," by Bishop Hendrix; "Achievements of the Nineteenth Century in Science," by J. C. Hinton, M. A.; and a brightly written article in "The Open Court" on, "Is the College Graduate Impracticable?" by John G. Clinkscales. (Barbee & Smith: Nashville, Tenn.)

—"The Results of the Famine in India" are vividly portrayed, by word and picture, by Robert A. Hume, in the April number of the *Missionary Review of the World*. George Owen tells of the intense antagonism in China against Americans and Englishmen, and gives many interesting instances of Chinese contempt for the Anglo-Saxons. Other articles are: "Great Britain's Greatest Queen," Arthur T. Piereson; "Society for the Propagation of the Gospel," E. P. Sketchley; "Elias Riggs of Constantinople," Edward Riggs; and "The Ki-Mbundu Language of Africa," Herbert C. Withey. (Funk & Wagnalls Co.: New York and London.)

—Recent developments in current events make the March number of the *Nineteenth Century* peculiarly interesting. Foremost among the contributions of cur-

rent interest is, "The British Workman and his Competitors," by William Woodward. "Monarchy in the Nineteenth Century," by Sidney Low, is an interesting discussion of the present status and outlook of this form of government. "Imperial Civil Service," by Prof. Edward E. Morris, and "Church Reform," by the Rt. Rev. Lord Bishop of Hereford, are of particular interest. (Leonard Scott Publication Co.: New York.)

—An entertaining unsigned article, "Personal Reminiscences of Queen Victoria," occupies the chief place in the *Century* for April. L. O. Howard, chief entomologist of the United States Department of Agriculture, who has been engaged for years in devising methods for the extermination of mosquitoes, discusses "Malaria and Certain Mosquitoes." Unexpected timeliness has been given by recent events in the financial world to the illustrated papers on the steel and iron industries. A long short-story, "Dolce," by John Luther Long, reveals a vein of humor hitherto little worked by the author of "Madame Butterfly." Other stories are by Jacob A. Riis, Charles Battell Loomis, Eva Wilder Brodhead, Henry Milford Steele, and Caroline Abbott Stanley. (Century Co.: New York.)

April Showers

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In like manner Hood's Sarsaparilla expels from the blood impurities that have been deposited during the season when there has been but little perspiration and perhaps constant confinement in impure and vitiated air. It is a boon to tired mothers, housekeepers, teachers and others who spend their time indoors.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Nashua, Main St.—Rev. J. M. Durrell is closing a very successful pastorate of five years. During this period 66 have joined the church by letter, 63 have joined in full from probation, and 121 on probation. Mr. Durrell has attended 125 funerals and married 101 couples. All bills are paid to date, and all probable bills provided for by subscription. During the past year the Epworth League has had a net gain of 40 in membership, and the Sunday-school a gain of six in average attendance. The children's class-meeting, organized by the pastor, has an average attendance of 30. The people of Nashua will be very sorry to lose this faithful pastor and his wife, who is an efficient helper.

Nashua, Arlington St.—The pastor, Rev. C. C. Garland, reported at the fourth quarterly conference a gain in membership of 19 on probation, 8 into full connection from probation, and 7 by letter. Eight have been baptized. The average attendance the past quarter in the Sunday-school was 106. All current expenses and benevolent collections are provided for. The Epworth League has 80 live members. Class-meetings are well attended. The vestry is too small to accommodate all who desire to attend the Sunday services, making it very necessary to finish the auditorium, which is now ready for plastering. The gallery and back stairs are completed, and the cross-beams paneled. The estimated cost of completion is \$1,000, of which amount \$500 is in sight, leaving \$500 to raise. The membership has given liberally and worked hard. We hope some of our good friends will aid this deserving cause. A large Magee furnace has been placed in the vestry at a cost of \$150. Mr. Garland is finishing his sixth year with this people, and is unanimously desired for another year.

Hudson.—The reports presented at the fourth quarterly conference were very encouraging. The material interests of the church are in good shape. Current expenses are all paid, with a good balance in the treasury. The attendance and general interest in the work are promising. There is a good Home Department in connection with the Sunday-school, which is in a flourishing condition. The Epworth League has been revived and gives fair promise for the future. The Junior League is prospering very fluently. The pastor, Rev. W. L. Atkinson, was unanimously invited to remain another year.

Manchester.—Our French Mission work is prospering. Rev. E. J. Pailson and wife are great workers. The mission has had a net gain in membership this year of 12. Nine have been baptized and four are on probation. Bills are all paid to date, with a few dollars left in the treasury. C.

Dover District

West Hampstead, East Hampstead and Sandown.—Rev. L. N. Fogg has supplied these three charges for two years, preaching three times each Sabbath, besides holding two weekly prayer-meetings and traveling some twenty miles each Sunday. There has been considerable revival interest at all these points. Each expressed a desire that Mr. Fogg might be returned for another year. He is now completing four years of service at East Hampstead. As an evangelist, also, he has been called in to help in special revival meetings. At North Salem Mr. Fogg's labors were wonderfully blessed. Nearly forty were brought to Christ.

Moultonville and Tuftonboro stand together in the Conference Minutes, but they are really six miles apart according to the guide-boards; ten, if you make your reckoning by your watch. And when you drive over Tuftonboro Heights in the face of a blizzard traveling fifty miles an hour and pelted the snow-crystals, piercing like needles, into your face—well, you must take the trip in order to estimate the distance. Rev. G. W. Jones has served these churches faithfully for two years, in storm as well as in sunshine. The glory of the old Tuftonboro circuit has departed. May this mountain-top again become one of the "high places" of the Lord! A remnant still remain who have not bowed the knee to Baal. The interests at Moultonville are well sustained. This little village evidently

appreciates its church and minister. A handsome Bible has been purchased for the pulpit. Mr. Jones is wanted for another year.

Exeter.—This church feels quite proud of its new parsonage. The building is first-class in all its appointments, and the location could not well be improved. Mrs. Woods is getting to feel quite like her former self. Rev. W. Woods and his people are willing to enter upon the fifth year together if the Lord is willing. Rev. N. W. Deveneau held a week of special services with good results. A Sabbath evening service has been started for the French-speaking people, conducted by Rev. W. H. Leith, of Lowell.

Newfields.—Revs. C. J. Fowler and G. A. McLaughlin were with this church a few days in February. The meetings were excellent, though the attendance was small, owing to inclement weather. J. T. Pike represented the town in the legislature, making a good record. He rendered valuable service to the Hedding Camp-meeting Association in securing some additional legislation. Depressed business conditions in town necessarily affect the finances of our church. The society has always met its obligations, and it is hoped that they may be able to retain the services of the present pastor, Rev. W. B. Locke.

Methuen.—The members of the fourth quarterly conference were out in full force. The reports for the year were very encouraging. An Epworth and Junior League have been organized at Marsh's Corner. The pastor has a probationers' class of 32. The Junior League recently gave an entertainment which netted \$24. Rev. W. T. Boultenhouse and wife have had a busy and delightful year. Their return for another year was unanimously asked for.

North Wakefield and East Wakefield.—These two societies are separated by a ridge of land almost a mountain. The little chapel at North Wakefield is in the valley. The old church at East Wakefield occupies the most elevated site on the district, beautiful in summer, but bleak enough in the winter. The location of a church is a matter of no small importance. The church in the valley flourishes the year round; congregations are good in winter as well as in summer. The other nearly suspends animation in the winter, reviving as the summer approaches. The pastor, Rev. Wm. A. Hudson, lives in Brookfield. These two parishes take in parts of three towns. Mrs. Hudson showed me a letter, recently received from Rev. C. H. Chase, of Chicago, who is one of the oldest members of our Conference. It was a characteristic document, full of life and spiritual zeal.

Lawrence, Garden St.—During the year 30 have been added to the church membership, 33 received on probation, and 19 baptized. The congregations have increased, and there has been a healthy growth in the Sabbath-school. The Epworth League is well officered and is doing a good work. Some of the best class-leaders on the district are found in this church, and its financial management is second to none. Rev. James Cairns is happy and so are his people. There was a unanimous request that the pastor be returned.

Haverhill, First Church.—Rev. C. H. Smith, who makes his winter home in Haverhill, has been quite ill, but is now much better. Rev. G. A. McLaughlin occupied his old pulpit recently, to the delight of his many friends. A kindergarten department has been established in connection with the Sabbath-school. A vigorous and encouraging effort is being made to square up the current finances of the year.

Epping.—Rev. D. W. Downs was pastor of this church in 1872-'73. The society was then at its best financially and there was a gracious revival. Mr. Downs is now closing the third year of his second pastorate, and is ready to stay or go as may seem best for the general work. He is one of our good preachers, tried and true.

Newmarket.—The finances of the church made a good showing at the fourth quarterly conference. Some \$200 have been subscribed for improvements on the church building. The Ladies' Aid, Mrs. Tyler, president, has raised during the year \$185. They realized \$82 from an autograph quilt, and \$50 from a sale. They have paid \$100 on pastor's salary and \$25 on insurance. The pastor, Rev. F. O. Tyler, has made many friends, who would regret to have him move.

Portsmouth.—The Epworth League is a live body and is doing excellent work. The pastor finds it a valuable helper. The Epworth League

prayer-meeting at 6 o'clock Sunday evening is a spiritual power, giving inspiration to the preaching service held in the audience-room at 7.30. The general interests of the church are in good condition. The report of the superintendent of the Sabbath-school, C. M. Hayford, was encouraging. Plans are being projected for the remodeling of the church. It is expected that the work will begin early in the spring. Rev. T. Whiteside received a unanimous invitation to remain another year.

Amesbury.—Never did it rain harder than on the evening of the fourth quarterly conference, yet a good number were present, showing much interest in the work of the church. Reports were encouraging. The parsonage has been freed from debt. The return of Rev. H. D. Deetz was unanimously asked for.

Somersworth.—The parsonage has been greatly improved by putting in a new furnace.

Sanbornville and Brookfield.—Sanbornville has an excellent Sabbath-school, with a high average attendance. At Brookfield Sabbath services, during the winter, have been held in the homes of the people. Rev. George R. Locke has had a pleasant year. He was invited to return.

Milton Mills.—Rev. A. M. Markey has devoted much time to his Conference studies. The work of the church, however, has been carefully looked after. The church hopes to retain his services.

Auburn and Chester.—Rev. Frank Hooper has given faithful service in both these charges. He thinks another might work these fields better, but his people think differently. Mrs. Hooper, who passed through a critical operation at the Deaconess Hospital in Boston, is slowly improving. She speaks in the highest terms of the Christian care she received in that institution.

Greenland.—Dr. J. A. M. Chapman has re-

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mained in town during the winter, enjoying the comforts of his delightful home. The associations of old Greenland are very dear to him, and his residence in the village is a benediction to pastor and people, also to the presiding elder, who frequently enjoys his hospitality. The pastor, Rev. A. E. Draper, is a member of the town school board. He and Rev. W. B. Locke have been working together at their Hebrew during the winter. Mr. Draper was invited for the third year.

Concord District

Woodsville.—The Ladies' Aid Society has just held a most successful sale. They served dinner and supper, and had a fine musical and literary entertainment in the evening. They cleared over \$100.

Haverhill.—Rev. C. J. Brown has put in a year of faithful service. A large amount of pastoral work has been done. Several have expressed a desire to lead a Christian life, and 9 have united on probation. The quarterly conference expressed its appreciation of the work done by asking that the pastor be—moved. It is certainly very encouraging for a pastor to work hard and do his best.

Concord, Baker Memorial.—The friends of Rev. W. H. Hutchin and family to the number of about two hundred gave them a complete surprise a few evenings ago by appearing at the parsonage in force. They presented them a beautiful dinner and tea set of Haviland china, together with several other valuable gifts. The preacher can keep abreast of new words and definitions with a copy of the 1900 edition of Webster's Unabridged. This is a slight expression of the esteem in which this pastor and his family are held by their many friends in the capital city.

Lisbon.—A great amount of sickness here has interfered with the work in some ways. There have been over four hundred cases of measles, and the scarlet fever has caused the closing of the public schools. Of course it has

cut down attendance at all the religious services. A few have been converted during the year. The finances are all provided for, and the year will close with all bills paid. Rev. L. D. Bragg and family have greatly enjoyed these two years in the north country.

Landaff and Lyman.—For seven months Rev. Willis Holmes has had sickness in his family. As a result he has not been able to push his revival work, as is his custom. He has done all the pastoral work possible. Death has been a frequent visitor here. Three official members have been called away during the present quarter, and one more is thought to be near death's door. Yet in both charges the claim is well up and will be met. The pastor's return is unanimously asked for.

Alexandria.—How it rained, and oh, what roads! Hard on man, but harder on beast. Rev. Arthur Wadsworth has had a fairly good year here. The claim is met with the exception of a few dollars.

Bristol.—The quarterly conference was largely attended. The finances are in arrears, but will be brought up before Conference. They feel they must reduce the claim another year, no matter who is pastor. Rev. D. Onstott was invited to return. The pastor's wife is busily engaged making and selling a silk bookmark containing Kipling's Recessional, and a neat little velvet coin bag for ladies' use, the proceeds to be applied to the W. H. M. S. work in Porto Rico. She has orders from as far away as Salt Lake City.

West Thornton.—This charge has seen its most prosperous year. Nothing like it was ever witnessed in the place before. Sixty-two persons have given evidence of having found the Lord, 38 of whom have joined on probation. This entire company awaits baptism, and probably every one of them will ask for immersion. An Epworth League of 95 members has been organized, and a Junior League is arranged for

and will probably have an existence by the time of the Conference. The claim is all provided for. Benevolent collections will be in advance of last year. It goes without saying that after such a work as this they unanimously asked for the return of Rev. A. P. Reynolds for his fifth year.

Ellsworth.—This little company is full of pluck. They are not strong, nor situated where they can become so, but they are determined to keep open house and have the gospel according to Methodism as long as they can. It is definitely settled that when it takes a round trip of twenty-eight miles for a pastor to reach this place each Sunday, and it can be reached from another point in ten miles less, that the latter shall be done. So West Thornton and Ellsworth are not likely to be classed together the coming year. They shed tears at the thought of losing their pastor, who has done so much for them the past four years.

Ashland.—One of the strong men of this church, Mr. Dexter Sanborn, lies at death's door, and ere this is read by the people will probably have passed over. He was one of the chief promoters of this new enterprise, and was converted only a little more than a year ago. It will be a hard blow to this society. The past year has been a good one. All reports show progress. No society in the Conference has made such advances within three years as has this. The claim is paid in full. All the benevolent apportionments will be fully met. Rev. E. C. E. Dorion has done a fine work, and it is not to be wondered at that his return is unanimously desired.

Weirs.—Mr. Henry C. Libbey, one of our most generous laymen of the north country, who has come to the rescue in many instances, has very kindly placed at the disposal of the church at this place his fine cottage for a parsonage the coming year. The people here feel they must have a pastor with a wife, and this well-furnished house is to provide them a home



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Reunion.—One hundred present and former students and teachers of our Conference Seminary at Tilton had a delightful reunion at Hotel Brunswick in Boston, March 27. It shows the interest is increasing in this institution. We are glad to learn that new students are applying for admission next year. The endowment fund grows, and will soon reach the \$200,000 mark.

Personal.—The many friends of Rev. C. M. Howard will be glad to learn that the doctors at Clifton Springs give him assurances that, "barring accidents," and under favorable conditions, he can recover a large measure of his lost health and go on for some years longer in his chosen work.

Rev. J. F. Thurston, who has been a most faithful worker for two years at East Haverhill, has decided that he can best serve the church as a layman, and will lay down his ministerial role at the close of the year and become a his-

tener rather than a preacher. We regret to lose him; he is a good man. B.

MAINE CONFERENCE

Portland District

Buxton and South Standish.—These churches feel the effects of emigration to other States. At South Standish there has been a strong feeling in favor of closing up the church, but it has been decided to try another year, at least. A faithful few are paying generously, and hope for better times when the new owners of the water-privilege develop their purchase. The pastor, Rev. William Bragg, has been sick for several weeks this winter, but is now at work again.

Gorham, North St.—An epidemic of scarlet fever and other diseases among the children has seriously affected church work. The finances are in better condition than usual, the pastor's salary being nearly paid. This church is in the midst of a rich farming region, and the people are widely scattered. It is almost impossible to sustain evening meetings, but Sabbath congregations are large. There is probably no church on the district with so large a proportion of men in its membership. They appreciate the able sermons of their pastor, Rev. James Nixon.

Ogunquit.—The people of this church have better courage than for several years. At a largely attended business meeting there was a unanimous desire to keep the church open another year and to retain Rev. Geo. D. Stanley as pastor. He has done heroic service, and the people speak well of his pulpit efforts.

Maryland Ridge.—At the fourth quarterly conference the treasurer reported the pastor's claim as all paid three weeks ahead of time. The people have been very generous in their treatment of their pastor, Rev. J. W. Lewis. He expects to return to Nebraska early in next September. He has done some work in the Maine Conference that will abide. He preaches the whole Gospel, and is a successful soul-winner. He has attained the object for which he came East by the advice of physicians—the recovery of his voice.

Portland.—A union communion service was held at Chestnut St. Church on Good Friday evening. Although a stormy night, there was a large audience present. The choir assisted in the musical part of the service. Rev. Messrs. Freeman, McAllister, Trafton, Whidden, Griffiths and Thayer were present, and took part in the exercises. On Easter Sabbath morning the Epworth League of Chestnut St. conducted a union service appropriate to the day.

Newfield.—Rev. W. A. Nottage has been compelled by serious illness to give up work. A wide circle of friends in the charges he has served so faithfully will regret to see him leave the active ministry. Newfield will need a young man willing to do hard work for small pay. He will have an opportunity to make a lasting impression for good upon a large number of young people who annually leave this section for the larger towns. Such small charges must be maintained as feeders for the city churches.

Portland Preachers' Meeting.—Twenty-one preachers attended the April meeting. Rev. A. H. Wright, D. D., pastor of the St. Lawrence Congregational Church, read a very inspiring paper upon the requirements for a successful ministry. At the same hour the quarterly meeting of the Preachers' Wives' Association was held. There were eleven present in spite of the rain. An excellent paper was read by Mrs. Freeman. The next meeting will be held at the Annual Conference, when the ladies of the other districts will be invited as guests of Portland District. Steps were taken to organize a ladies' quartet to sing at Conference anniversaries. Thirty from both meetings took dinner together. These gatherings are promoting sociability and are beneficial in many ways. E. O. T.

Lewiston District

West Baldwin and Hiram.—I suppose no charge on the district more thoroughly taxes the powers of man and beast than this; and yet Rev. F. H. Nelson and his fine horse thrive on hard work. Some time ago he had driven over these steep and rocky hills 1,600 miles since Conference. He and his wife are much esteemed on all parts of the charge. I should pity the pre-

siding elder if he is not returned another year. The benevolences will aggregate \$50 or more; \$7 was the amount last year. The holidays brought good cheer to the parsonage. On the occasion of the fourth quarterly conference the ladies served a free supper.

Fryeburg and Stowe.—At Stowe there are only five or six members; the high winds of the winter have blown the chimney over and the windows in. So for several weeks no services have been held. At the Harbor we have a plucky and loyal band. A good number came out to a Saturday night lecture. The services of Rev. E. F. Doughty and wife are much enjoyed, and their return for the third year is desired.

Miscellaneous.—If any church has old copies of "The Finest of the Wheat" that are not in use, Rev. F. H. Nelson, West Baldwin, would make good use of them.

I hope generous Easter missionary offerings were made.

Personals.—Rev. Jonathan Gale, of Bartlett, N. H., is in feeble health.

Revs. W. S. Jones and F. Grovenor will probably ask to be put on the list of supernumeraries at Conference time. They are among our most worthy veterans.

A fine "little minister" came to the Bowdoinham parsonage a few weeks ago.

The brethren are very kindly helping in the temporary supply of Hammond Street pulpit. A. S. L.

VERMONT CONFERENCE

St. Johnsbury District

Barre closes the year with a membership of fully 400, and some 50 probationers. On Thank Offering \$1,700 has been pledged, giving practical freedom from debt. The facts are simply that property is held and rented which, if converted into cash, would cancel all debts. A new pipe organ is already assured. Pastor and people are rejoicing over these prosperous conditions, but the pastor, Rev. A. E. Atwater,



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sometimes feels his load almost too heavy, and has been seeking a change of field. A little reflection, however, will convince any one that a man can afford to work himself tired for and with such a people as Barre can furnish. The work at South Barre, under a local preacher, John Grant, has made large increase during the year. The people there cherish the hope of a chapel of their own in the near future.

Williamstown is at its best, so far as finances are concerned. A month before Conference all the expenses of the year were provided for—a record not equaled for many years, if ever before. Important betterments have been made in the property this year, and the utmost harmony prevails. A favoring breath from heaven would make all conditions here well-nigh ideal.

Barton has taken final steps to secure a new pipe organ this spring. The pastor's wife is made solicitor for the funds, which means only one thing—success; and a purchasing committee is already appointed. The finances are well up, and with the present thrift of the community and a united, devoted people, the future is full of promise.

Barton Landing, also, is in a most prosperous condition. Every part of the work thrives. The Juniors at both the above points, in the midst of the farewell blizzard of March and with epidemics keeping some in quarantine, had an attendance of 30 or over at 3 P. M., Sunday, March 31. The writer was on the ground, and could not help commending the courage of the young people, as well as their devout and earnest participation in the services.

Glover has been for three years served by E. L. Alexander, a young local preacher, and his services have been well appreciated, as they richly deserve; all would favor a longer term, but the pastor seeks a change. The oldest steward here, F. F. Bean, has recently died, and a committee was appointed at the last quarterly conference to prepare an appropriate minute concerning his long and faithful service.

On the whole, the year is closing well on the district. On some charges the collections will be reduced, while others will make good gains, bringing the totals not far from those of former years. It now appears as though salaries would be better met, but final figures alone can determine this. In a few cases serious misunderstandings have arisen which threaten grievous harm to the cause. If pastors and people could remember the Scripture, "How great a matter a little fire kindleth," and the awful woe by water upon the one who causes a little one to offend, they would most surely be more cautious.

The life of the presiding elder has been a moderately busy one for the last month, with 600 miles by sleigh in 33 days, and considerable travel by steam and electricity, twelve sermons, six prayer-meetings, three Sunday-school services, over one hundred miles in attending a funeral, two full days at Montpelier Seminary and one and a half at Preachers' Meeting, with 26 quarterly conferences—yet out of them all the Lord hath brought him. J. O. S.

N. E. SOUTHERN CONFERENCE

New Bedford District

New Bedford.—Nearly twenty churches in New Bedford have been holding very profitable union services in the interest of the Twentieth Century Evangelistic Forward Movement. All the Methodist pastors of the city joined heartily in the work. The meetings were the result of a union weekly prayer-meeting of the pastors asking the direction of the Master. One week was spent in holding three group meetings each evening—one in the north, one in the centre, and one in the south end of the city. The second week all united in the City Hall. For better accommodations of the large congregations the last week was held in the largest church in the city—the First Christian Church. The meetings and results were inspiring and profitable.

Cottage City.—The year is closing grandly. Large congregations have attended all the services, especially the vesper meetings on Sunday evenings during the Lenten season. These responsive services are very popular. All the benevolent collections were in by March 1. All were up to apportionments of last year, and the missionary collection exceeds that of

last year. Not a blank this year in the Year Book against Cottage City. At the fourth quarterly conference held March 18, the treasurer's report showed the financial condition of the church to be first-class—all bills paid, and no outstanding debts. The pastor, Rev. R. W. Wilkins, was requested to return for a third year, every member of the conference rising. The parsonage is being painted white by the Ladies'

Aid Society, and, with green blinds, will look very neat and inviting. The work of repairing the great iron tabernacle is going on with dispatch. The roof is being covered with new galvanized iron, which will be painted red on the outside and cream white on the inside. The gables are being changed, and beautified with panel work and windows, to correspond with the rest of the structure. The speakers' platform

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L. S.

Brockton and Vicinity

Campello.—Union services, under the leadership of Rev. J. Wilbur Chapman, D. D., were held last week. A large number went forward for prayers, and the work of God was greatly helped. Dr. Chapman is a tireless worker, a noble man, and a plain, persuasive and strong preacher.

Whitman.—The cantata, "The Voices of Nature," under the direction of Chorister Cook, was given in Village Hall, March 27, and in the church, March 28. Nearly fifty persons took part, and it was a success in all respects.

Plymouth.—The funeral of Mrs. Frank A. Johnson, mother of Rev. O. E. Johnson, of this Conference, was held from the Memorial Methodist Episcopal Church, March 27, Revs. E. F. Clark and J. H. Newland officiating. Mrs. Johnson was a sincere woman, a faithful wife, an affectionate mother, and a beautiful Christian character.

Rockland.—The selectmen of this place have decided to grant licenses this year. The town voted by 15 majority in favor of granting licenses, but the temperance people of this and surrounding towns made a most emphatic protest to the board of selectmen against the giving of licenses; nevertheless the board saw fit to ignore the protest. However, the work done will have its effect at the next election. Methodist people have been on the right side in this fight, and have done good work.

Holbrook.—On a recent Sunday Rev. O. A. Farley preached in a most effective way to this people. The official board received invitations to attend the reception given to Rev. S. S. Myrick, their former pastor, previous to his departure for Singapore.

East Bridgewater.—William B. Hall, for many years a local preacher and a prominent worker in this church, died, Sunday morning, March 31. Mr. Hall was a man of large intelligence and a careful observer of current events. He loved the church, and gave to her the devotion of his life. The funeral, conducted by Rev. John Pearce, was held Tuesday afternoon, April 2. The church was filled by the members of the church and citizens of the town. Mr. Hall was loved by all.

Sunday, March 31, was "Decision Day" in the Sunday-school. Marked interest was manifested. Twenty, whose ages range from ten to seventeen years, asked for the prayers of Christians. Rev. John Pearce, the pastor, received 3 from probation and baptized 2 at the last communion service. Five persons have died the past year, members of this church, each of whom was over seventy years of age.

Brockton, Central.—The following editorial note appears in the issue of April 4 of the *Brockton Times*: "The city will regret to part with Rev. Dr. M. S. Kaufman. Since coming to Brockton he has made hosts of friends outside of the society over which he presides, while the momentum he has imparted to the work of building the splendid new Central Methodist Church edifice is well known."

Conference.—A number of churches in this vicinity will send large delegations to the session of the Annual Conference to be held in Taunton. Under the presidency of Bishop Joyce all are anticipating a most delightful session. The Conference Manual has just arrived. It is a fine piece of work in all respects. Congratulations, Brother Cooper! G. E. B.

EAST MAINE CONFERENCE

Bangor District

Easton.—The fine church edifice is completed, and a good company of ministers assembled to dedicate, but the weather proved so unpropitious that it was deemed best to postpone till a date when the grass springs and the birds sing. An excellent spirit prevails, and all look forward to a happy time and a large gathering early in June. The pastor, Rev. E. O. Smith, is doing good work. Rev. J. W. Hatch has been helping in revival work, the result of which I have not learned. Our much-loved Mr. Orrin Daggett is greatly missed and is an irreparable loss to the society.

Limestone.—A Sabbath with this people was greatly enjoyed. We found the pastor in the

cosy parsonage, busily engaged in completing the home and looking after the affairs of the society. This charge, with a nice house, a good church edifice, and a small but good society, ought to come to the front.

Mapleton.—Since Rev. C. W. Wallace left this charge last fall to attend school, Rev. I. G. Cheney has been supplying in connection with Washburn. The good people desire and greatly need a pastor of their own, and we hope to secure the right man for the coming year.

Mars Hill and Bridgewater.—The good people here seem greatly discouraged, but we feel sure there is a grand future for this heroic society. The present pastor coming from a hot climate finds this north region altogether too rigorous, and hopes to find an opening where the conditions are more congenial. A good place for the right man.

Monticello and Littleton.—Rev. E. V. Allen is just closing his second year with this people, and surely seems to be the right man in the right place. The Sunday-school is prospering, and all are happy in the work. A good revival has been progressing for some days that promises well. Both pastor and people are content to have no change this year.

Patten.—This is one of those charges that is always at the front. Loyal and true, both to pastor and the cause, it can but prosper. The year has been a good one, and the pastor, Rev. G. H. Hamilton, comes to the close of his third year with the love of the people and good hope for the future.

Smyrna Mills.—This field has been steadily advancing since it was started five years ago. Rev. O. A. Goodwin has enjoyed a most excellent pastorate of two years, and has endeared himself to all who know him. The next year ought to be the best yet.

Newport.—A letter received from the pastor, Rev. T. S. Ross, announces the welcome fact that the Fernald lot has been secured for the church edifice to be built this summer. The old church and lot will be sold. We rejoice in the wisdom of the committee. Newport is coming.

Caribou.—Here we are in the van. The church is to be enlarged and beautified, and Conference to be invited to meet here next year. The pastor, Rev. N. R. Pearson, is on the alert, and believes in the possibilities of his charge tremendously.

Van Buren.—The last, but by no means least—only in numbers. We dedicated this pretty little church, Thursday, April 5. No money to raise and no debt! A church of three members was organized and we have a full-fledged society. It was the most impressive service we have ever witnessed at a dedication. Here is a real mission work, and such as East Maine Conference will be proud of in the future. Mr. and Mrs. P. K. Holmes and Mrs. Etta Jardine are the charter members, and we mistake if they are not the kind that will be felt for good in the community, and if the society does not multiply under their influence. Rev. J. R. Remick has greatly endeared himself to the people, and his stay is desired, but he feels he must go. We must have the best for this work.

With this report we make our best bow and commit the reports and the rest of the work of the district to our successor, hoping he may enjoy it as well as we have, and bidding him God-speed with the best people and the grandest district in New England.

E. H. B.

Rockland District

Rockland.—On March 3, the pastor, Rev. L. L. Hanscom, received 8 on probation, 6 into full membership, and baptized 6. There was a large communion service in the afternoon.

T. F. J.

NEW ENGLAND CONFERENCE

Springfield District

Springfield, Brightwood.—This charge is prospering. At the recent fourth quarterly conference the pastor reported that since Jan. 1 of the present year six persons have been converted. Over seventy have signed the temperance pledge in connection with the church and Sunday-school work. The membership, which was 65 two years ago, is now 103 in full, and 34 probationers; total, 137. Recently a fine building lot for the new church was donated by a loyal Methodist. Rev. G. H. Rogers, pastor.

Trinity.—On Sunday, March 31, 4 were received by letter and 7 on probation. Rev. A. C. Skinner preached, in the evening, to the Masonic fraternity. The Ladies' Aid Society has done a remarkable year's work. Besides a multitude of good deeds within and without the church, they have raised \$800 for church enterprises, and now have \$100 on hand. A love-feast was held on April 4. The offering for missions will exceed that of last year.

Grace Church.—On the evening of Friday, April 5, Bishop Cranston gave an address on "The Cross and the Dragon."

Wesley Church.—This society has moved out of its recent habitation in St. Luke's Church, and on Sunday, April 7, for the first time, held its services in the new building on State St. Only the Sunday-school rooms are yet ready for occupancy; but the services will be held in these until the audience-room can be occupied. The work of this enthusiastic and growing church is prospering greatly under the skillful leadership of Rev. Dr. C. F. Rice.

Chicopee Falls.—On April 7, 12 persons were baptized and 15 received from probation into full membership. On a recent evening the ladies of the W. H. M. S. presented to the pastor's wife, Mrs. A. H. Herrick, an autograph quilt containing some four hundred names.

Enfield.—At the fourth quarterly conference Rev. W. T. Hale was given a unanimous invitation to remain as pastor for another year. The reports showed the work to be in a prosperous condition.

Spencer.—Rev. R. E. Smith is greatly afflicted in the death of his father, which occurred at Holyoke a few days ago. The preparations for the Conference session are completed, and we anticipate that the brethren will pronounce their entertainment excellent.

Greenfield.—Dr. W. C. Townsend, though given a cordial invitation to remain another year, has expressed a desire to remove. During his three years' pastorate 70 have been received into full membership from probation and by letter. A debt of more than \$3,200 has all been paid, and there will probably be a surplus for repairs. Various improvements on the parsonage have been made and paid for. On April 2 a debt-paying celebration was held, at which time the notes were burned, and a farewell reception to the pastor and his wife was held. The current expenses for the year will all be met, and the benevolent contributions have largely increased of late. That Mr. Townsend is appreciated outside his own church, is indicated by his election over competitors to the school board, a year ago; as also by the fact that he

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collected over \$500 from outside sources for the church debt. He has been chaplain at the county jail for two and a half years. His daughter, Ella Louise, is a student in Boston University, and he hopes to be located in that vicinity. A recent issue of the *Springfield Republican* gives an appreciative notice of a book which Mr. Townsend has written and which the "Abbey Press" of New York is soon to issue. The title is, "Love and Liberty," and it is an historical romance of the anti-slavery movement.

Winchendon.—This charge is looking up under the faithful ministrations and wise administrations of Rev. G. A. Cooke. On March 24, 5 were received on probation, and 4 were baptized. Since last Conference 14 have been received on probation and 10 by letter. Financial prosperity has been achieved this year. The house of worship has been painted and reinsured at an expense of \$400. The debt on the parsonage has been decreased by \$100. All bills are paid, and the contributions to the benevolences have been enlarged. The attendance at prayer-meetings and class-meetings is good. H.

Worcester and Vicinity

Trinity.—Sixteen years ago Mrs. J. L. Harrison took a class of seven in the Sunday-school. It now numbers fifty women, and only three of the original members are in it. There was an anniversary gathering of the class at the church the other evening, with supper, a history of the class, and other speaking. A boys' missionary brigade, with Mrs. G. W. King as superintendent, is seeking to awaken missionary zeal among the boys. The boys are encouraged to write to the missionaries, and the answers to these letters are read in their meetings.

Oakdale.—A largely attended quarterly conference made a unanimous and enthusiastic request for the return of the pastor, Rev. William J. Kelly. Encouraging reports were made of the spiritual and financial condition of the church. Rev. S. S. Myrick, a former pastor, is about to sail under appointment of the missionary Society for Malaysia. He will be engaged in educational work in Singapore. A number of new subscribers have been secured for ZION'S HERALD.

Park Ave.—On the 10th Miss Clara Cushman occupied the pulpit in the morning, and organized an auxiliary of the W. F. M. Society, 31 members joining that morning. Mrs. G. D. Gunn was elected first president.

Webster Square.—A great loss has come in the death of Horace L. Jerzka. H. H. P.

Cambridge District

Auburndale.—Miss E. Mae Chisholm, the seaconess-evangelist, has been conducting special services at the Methodist church. The pastor, Rev. W. T. Worth, very highly commends her as a refined, consecrated and engaging Christian worker. He says: "Her Bible readings and applications were clear and practical, and her singing was delightful, her voice being peculiarly calculated for rendering Gospel solos impressively and effectively. There is nothing bolsterous or over-intense in her manner, but in gentle and earnest ways she commends her Master to the people. The services were much blessed to those in attendance." She spoke once at Lasell Seminary, at the request of Dr. Bragdon, and greatly interested the young ladies.

Graniteville.—The year closes with a very strong desire for the return of the pastor, Rev. J. A. Day, but financial matters stand in the way. Some losses of paying ones and a great apathy on the part of some others compel the burden-bearers to ask for a supply another year. There are grand people here, earnest workers, and it is too bad they are thus handicapped. The pastor's wife is still at Clifton Springs, somewhat improved, but not strong enough to return until the new home is settled. The pastor has not lost a Sunday on account of personal sickness.

Highland Church, Lowell.—The reports concerning the condition of this church at the fourth quarterly conference just held show unusual prosperity. About 30 full members have been added to the church during the Conference year; \$1,300 has been paid on the mortgage debt; the finances have been kept up as never before, and the very small deficit of about \$100 will be easily cared for. The pastor, Rev. G. M. Smiley, was unanimously requested to be returned for

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— Here is the strongest possible testimonial of cure, the restoration to health of a widely known and eminent physician, W. D. Tanner, M.D., of 380 Idaho St., Denver, Colo., who graduated in the Allopathic School of Medicine in 1852 and practiced medicine for twenty-five years. He was sick and nothing helped him until he used Dr. Greene's Nervura blood and nerve remedy. Now he is well and strong, hearty and vigorous, and he tells the world of his remarkable cure by Dr. Greene's Nervura in order that all who are sick, suffering, run down, or in any way out of health may take this surest of all remedies to cure, and be promptly restored to health.

Dr. W. D. Tanner says:

"When in the City of Mexico I was sun struck, which paralyzed my nervous system and left me a wreck. Since that time all through life I have had to avoid all the pursuits of life where one is liable to be overcome by heat. I have taken care of myself, and used remedies prescribed by doctors until old age and general debility came upon me. I then became constipated, had involuntary twitchings of the muscles, palpitation of the heart, torpid liver, and indigestion, and could not sleep, and my appetite failed me.

"Under these conditions I was seeking after a good cathartic, when a friend advised me to try a bottle of Dr. Greene's Laxura Cathartic Pills. I did so and the result was entirely satisfactory. I then procured a bottle of Dr. Greene's Nervura blood and nerve remedy, and I have been using it ever since. Since that time I must confess to all the world that I enjoy better health now than I have for the past fifty years.

"My hearing, taste, and smell, and sight are good; my appetite and digestion are all right; I sleep well, and I must say that these physical changes have taken place within me under the influence of Dr. Greene's medicines; hence, I can truthfully recommend Dr. Greene's medicines to all people who are afflicted with nervous diseases, and to all working people who are exposed to changes of heat and cold.

"I was always prejudiced against patent medicines, but must confess that since using Dr. Greene's remedies I feel as well as I did in my younger days."

All who are nervous, weak, tired, exhausted in nerve power and physical strength; who are sleepless, wake tired and unrefreshed, without strength and energy for the day's work; who have poor blood, rheumatism, headache, backache, dyspepsia, indigestion, gas, bloating, faint feelings, loss of appetite, kidney or liver complaint, will find great relief and permanent cure in Dr. Greene's Nervura blood and nerve remedy.

This great remedy of the people is the prescription of the most successful physician in curing nervous and chronic diseases. Its discoverer, Dr. Greene, of 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter.

another year by a rising vote. Edmund L. Smiley, the pastor's youngest son, was granted a local preacher's license.

Cambridge Harvard St.—The year at this church closes successfully. Dr. E. M. Taylor intends to return, as he is so urgently desired to do, although he has been pressed to accept large appointments in other conferences. He addressed the Cambridge Ministers' Union on Monday evening upon "Some Tendencies in Methodism."

First Church, Somerville.—The Easter service in the morning was attended by a large congregation, notwithstanding the threatening weather. The music by a chorus choir was fine, and the pastor, Rev. G. S. Butters, preached an excellent Easter sermon. In the evening there was an Easter concert, attended by an immense audience.

Lynn District

Winthrop.—This church, under the faithful and efficient pastorate of Rev. A. L. Squier, has enjoyed a year of marked prosperity. At its beginning the evening services were held in the vestry, but at the request of some of the members, in addition to the fact that the congregations were increasing in size, it was found necessary to use the body of the house. The evening congregations have continued to increase. At the close of the preaching services, after-meetings have been held in the vestry below, which have resulted in some conversions, there having been some manifest a desire to be Christians at almost every service. There has been raised during the year, \$1,000, in addition to the regular current expenses, which will all be met. This extra amount was used for electric lights, repairs, and improvements on the church and parsonage. The total amount used for regular and extra expenses is in the vicinity of \$3,500. There is also some money in the bank to be devoted to payment of the mortgage on the parsonage—a thing which has not been done since it was built. The midweek prayer-meetings have been interesting and largely attended. The pastor's return was heartily and unanimously requested at the fourth quarterly conference.

Melrose.—During Holy Week 23 were received into the church to full membership and 10 on probation; 12 were baptized. During the present pastorate of five years 380 have united with this church. There is a building fund deposited in the bank of \$7,433, in addition to pledges of \$17,735 made for the same purpose. This church has very ably supported the work. Many valuable gifts have been presented to the pastor, Rev. Dr. J. M. Leonard, and family during the past week as testimonials from loving friends.

West Medford.—Trinity Church observed the 20th anniversary of its incorporation with a banquet in the Medford Opera House, Wednesday evening, April 3. Among those present were Lieut.-Gov. John L. Bates, Rev. Edwin H. Hughes, of Malden, Mayor Charles S. Baxter of Medford, Mayor Charles L. Dean of Malden, and Mrs. Mary A. Livermore of Melrose. Rev. Arthur Bonner, pastor of the church, assisted by a committee, received the guests. Mr. Bonner made an address of welcome and concluded by introducing the toastmaster, John D. Street. The following toasts were responded to: Mayor Baxter, "The Message of the City to the Church;" Rev. E. H. Hughes, "The Message of the Church to the City;" Mary A. Livermore, "The Twentieth Century Outlook for Woman;" Hon. John L. Bates, "Civil and Religious Liberty in Massachusetts." Music during the evening was furnished by the Euterpe Ladies' Orchestra of the First Church, Malden.

Boston District

East Dedham.—The church here has had a prosperous year, with current expenses and benevolent collections all met. A unanimous vote of a full quarterly conference was given for the return of the pastor, Rev. R. P. Walker, another year. A summer vacation of two months and pulpit supply were also voted him. This is in expectation of Mr. Walker and his wife attending the Ecumenical Conference of our church in London, to which Mr. G. F. Washburn, a member of the church at East Dedham, is a delegate. Owing to the change of the name of Walnut Hill station and post-office to East Dedham, the church will hereafter be known by that name. W.

THE EARTHQUAKE IN BRAVA

REV. GEORGE B. NIND.

About ten days after my arrival in Brava I had the first experience in my life of earthquake. It was so perceptible that I did not need to ask what it was. Within the next twenty-four hours there were three or four milder shocks. During the next fortnight there were slight tremblings at irregular intervals. Very early in the morning of Feb. 15 I was awakened by what seemed to me to be a pretty big shaking of the earth. I went to sleep again, but was conscious of other milder shakes occurring before daybreak. A carpenter who was doing some work for me asked me that morning if I had felt the shocks during the night, and we talked a few minutes about earthquakes in Brava. He said they were rather startling until one got used to them; that all there was to them was just that trembling of the earth; that there had not been any damage caused by them since 1872.

That afternoon, on my way to hold a class-meeting, just as I was passing a Roman Catholic church, in common with the school children who were on their way home, I felt that unmistakable movement under my feet. I heard the rattling of the images in the church, and saw the side wall of the church swing in and out; but it did not fall. From across the valley about a mile wide came the sound of a mighty crash. Some of the rock of the perpendicular side of Mt. Vigia had parted, and was falling into the ravine below, from which there arose a cloud of dust almost hiding the mountain. Everybody was out of doors in an instant, and a wall of dread arose everywhere. People were running in every direction to see if their folks and property were safe, or to see the damage that had been done. The houses in Brava are built of solid stone, roofed either with French tiles, American shingles, or thatch. Some houses were completely demolished, others were cracked or thrown out of plumb. Except in a few localities there is hardly a house that is not damaged in some way. It is said to have been the hardest shock of earthquake in the memory of any one living on the island, and that includes my carpenter's grandfather, who is one hundred and sixteen years old and in the possession of all his faculties. A few persons were slightly injured, but no one was killed. My carpenter, in his haste to get out of the house when he felt the shock, went out through an open window, fell on some rocks, and hurt his shin. In consequence, the preparations he was making for my school-room are at a standstill.

While other people were all broken up over the earthquake, we had a blessed class-meeting. On my walk home of about three miles, the evidences of the earthquake's work were everywhere. Here and there, both in town and country, were improvised booths in which people were preparing to sleep, either because their houses had been destroyed, or because they felt insecure in their houses that were standing. I was curious to know in what condition I should find the house I have rented for residence and mission purposes. Being a two-story building, I feared it might have suffered considerable damage. But no; it had suffered less than any other house of its kind. A little plastering had fallen in one of the downstairs rooms. Upstairs the floors were covered with the plastering that had fallen from the cornices at either end of the building, and the plastering was cracked in many places. It took me the most of Saturday to clear out the fallen plastering and have the house in order for the Sunday services.

This earthquake has made a great impression on the people generally, making them suddenly devout; but I cannot help contrasting the terror of the mass of the people with the calmness and cheer of the few who are conscious of their eternal salvation. For my Sunday service I found very fitting Psalms 46 and 131.

Brava, Cape Verde Islands, Feb. 19.

Tilton Seminary Reunion

"The finest reunion we ever had!" said Dr. D. C. Knowles, at the annual reunion and banquet of the Tilton Seminary Association, which was held at the Brunswick, in Boston, Wednesday evening, March 27, and he was heartily seconded in the sentiment by every one of the ninety, or more, who were present, representing every decade of the history of the Seminary. It was a joyous company, and for several hours the spacious parlors of the hotel were musical with the merry good cheer and the reminiscent conversation of the loyal friends of the school. While there were present alumni from the very first classes graduated from the institution, it was also remarked that there was a larger representation of the students and teachers of the past ten years than have been seen at any reunion before this year.

After the company had partaken of refreshments, President George L. Plimpton officiated as chairman of the evening's exercises. Reports of the secretary, Miss F. Addie Farnham, and of the treasurer, Wm. Lewis Kershaw, were read and accepted; and letters of greeting from several of the alumni, and a cordial telegram of greeting from the Tilton Seminary Association at Wesleyan University, were read. Greetings were dispatched to Dr. Irab E. Chase, of Haverhill, a trustee and generous benefactor of the school, who is passing the winter at Pasadena, and to Rev. Nathan P. Philbrook and wife, of Sanbornton, N. H. Mr. Philbrook was the first student registered at the Seminary, in 1845, and the fiftieth anniversary of his wedding was observed with appropriate ceremonies at the parlors of the Seminary last Sunday evening. It was voted to have a mid-year meeting of the Association at Tilton on Commencement day of each year, supplementing the regular session and reunion held at Boston during the spring vacation, and thus enabling more of the alumni resident near the Seminary to be present than can be possible at the Boston reunion. There seems to be a growing sentiment to be present at these annual gatherings of the Association, particularly since the wonderful impetus which the school has recently received in the matter of a liberal endowment, which seems sure to come in the near future.

Mr. Sam Walter Foss, president of the Association, and librarian of the city of Somerville, favored the assemblage with a number of selections from his own poems; a vocal solo was rendered by Miss Bessie M. Royce, of Springfield, accompanied by Miss Edith Farlee, teacher of instrumental music at the Seminary; a selection from "On Life's Stairway," was read by Miss A. Bertha Hardy, a former preceptress of the school; and Mr. Frederick Lawrence Knowles read, by request, from the same volume, the most recent compilation of his poems.

After the conclusion of the musical and literary program, President George L. Plimpton called upon the following speakers, who responded with cordial greetings and reminiscences of seminary life: Prof. Solon I. Bailey, of Harvard University; Dr. F. A. Foster, of Arlington; Hon. Samuel W. Forrest, of Bos-

Any Doctor

Is willing to treat you for rheumatism, if your credit is good or you pay his fee. But only one doctor will cure your rheumatism, and he charges nothing for advice.

This physician is Dr. Greene, the discoverer of Dr. Greene's Nervura. If you will write to him at 34 Temple Place, Boston, Mass., he will tell you exactly how to get rid of rheumatism for good and all. It won't cost you anything to get his advice. Why don't you write to Dr. Greene to-day?

ton; Mr. W. S. Emery, of the present senior class; Rev. Charles Tilton, of Salem; Prof. William F. Gibson, of Wesleyan Academy; Richard W. Musgrove, of Bristol, N. H.; and Rev. D. C. Knowles, D. D., financial agent of the Seminary. Dr. Knowles repeated the announcement, made at the last reunion, that Dr. Chase, of Haverhill, Mass., had offered \$100,000 to be added to the endowment of the Seminary as soon as a like amount should be pledged from other sources; and the company were abundantly gratified at the report of Dr. Knowles that pledges had already been secured for \$91,500, leaving only \$8,500 of the second \$100,000 now to be pledged, and it is hoped to secure this amount not long hence.

The following officers were chosen for the ensuing year: President, Sam Walter Foss, of Somerville; first vice-president, Dr. Samuel Dearborn, of Nashua; second vice-president, Prof. Solon I. Bailey, of Cambridge; third vice-president, Mrs. G. M. French; secretary, Miss F. Addie Farnham, of Boston; treasurer, R. W. Musgrove, of Bristol.

WILLIAM F. GIBSON.

The Most for Your Money

Organized travel parties are all right, if the leader arranges to give you the best there is to be seen for your money, but not otherwise. Before you join a party going to the *Epworth League* meeting at *San Francisco* next July, on which occasion the railways will make rates approximating one cent a mile, study carefully the route that is offered you and hunt up another leader or party if it transpires that the line selected is not the best to be had for the money. See California but return via *Portland, Oregon*, and see the wonderful cities of *Seattle, Tacoma, Spokane, Helena, Butte, Duluth*, the *Superiors* and also the twin cities of *St. Paul and Minneapolis*. Send to Chas. S. Fee, St. Paul, Minn., or C. E. Foster, 279 Wash. St., Boston, Mass., for an *Epworth League* map folder that will show you that to see all these cities and *Yellowstone Park* you must use the *North-ern Pacific* from Portland eastward.

CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
New England	Spencer	April 10	Cranston
N. E. Southern	Taunton	" 10	Joyce
New York	Tremont	" 10	Goodsell
New York East	Brooklyn	" 10	FitzGerald
Troy	Saratoga Spr'gs	" 10	Hurst
Vermont	Lyndonville	" 17	Cranston
New Hampshire	Littleton	" 18	FitzGerald
Maine	Yarmouth	" 24	FitzGerald
East Maine	Clinton	" 24	Joyce

PREACHER WANTED, MAY 1.—Town of 1,200 or 1,400 inhabitants. Good church and parsonage buildings. Two out-appointments. Salary, \$650 and house. Write for particulars, sending testimonials or references to
Rev. J. P. JENKINS,
P. E. Huron Dist., Huron, S. Dakota.

Scrofula is a bad thing to inherit or acquire, but there is this about it—Hood's Sarsaparilla completely cures even the worst cases.

MAINE CONFERENCE.—The statistical secretary will be grateful if all the brethren will carefully report their Church Aid collection in a separate space in Blank No. 4, under "other benevolent collections." If this is not done in every case, no credit can be given in the Minutes to your church for that offering.

W. CANHAM.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

W. F. M. S.—The meeting of the Malden District Association will be held in Chestnut St. Church, East Saugus, Wednesday, April 17. Sessions at 10 and 2. Dr. Edna G. Terry will speak at the afternoon session. Basket lunch.
M. L. FREEMAN, Rec. Sec.

VERMONT CONFERENCE RAILROAD NOTICE.—Woodstock R. R.: Round-trip tickets to White River Junction.

Rutland, Montpelier & Wells River, all branches of Boston & Maine, and Central Vermont: Round-trip tick-

ets through to Lyndonville. From stations on Central Vermont between Alburgh, Richford and Milton via Sheldon Junction; Cambridge to Colchester via Cambridge Junction; Waterbury to Braintree via Montpelier and Wells River; Randolph to Hartford via White River Junction.

White River Valley: Round trip to Bethel.

Grand Trunk: No special rates this year.

All tickets good going, April 15 to 20; returning, good to April 23. Call for Vermont Conference tickets.

WM. N. ROBERTS.

BOSTON SOCIAL UNION.—The regular meeting of the Boston Methodist Social Union will be held at the American House, Monday evening, April 22. This will be a Young Men's Night, and special attention will be given to the Young Men's Christian Association. Addresses will be made by Mr. William B. Millar, field superintendent of the Army and Navy Department, and Mr. H. M. Moore.

Under the new arrangement a membership ticket is good for six consecutive meetings of the Union. Membership may begin with any meeting, and does not terminate with the current year. The initiation fee of \$3 will not be required of those who have at any time been members of the Union, provided they join this spring.

VERNON B. SWETT, Sec.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

Marriages

GILBERT—HERSEY.—At North Auburn, Me., March 23, by Rev. W. H. Barber, William W. Gilbert and Annie L. Hersey, both of Auburn.

WANTED.—Singers for a volunteer choir. Business or employment found for them, if possible. An opening for a lawyer.

REV. C. H. SMITH, Newport, R. I.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

W. H. M. S.—The anniversary of the Maine Conference Woman's Home Missionary Society will be held at Yarmouth, April 25, at 2 p. m. Miss Henrietta Bancroft will give the address. Will all of the auxiliaries send delegates?
MRS. B. C. WENTWORTH, Conf. Cor. Sec.

INTERNATIONAL MISSIONARY UNION.—The International Missionary Union will hold its eighteenth annual meeting, June 5-11, at Clifton Springs, N. Y. For further information address Mrs. C. C. Thayer, secretary, Clifton Springs, N. Y.

For General Debility

Take Horsford's Acid Phosphate

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

EAST MAINE CONFERENCE—HOW TO GET THERE.—The Maine Central Railroad will sell tickets to Clinton for one fare the round trip, on the old tariff basis, from all stations, except on the K. & L. Division where tickets from Rockland will be \$3.50, no intermediate stations to exceed these figures. Express train No. 102 will stop at Clinton on Monday and Tuesday of Conference week. This train leaves Bangor at 1.35 p. m. Tickets good to go April 22-28 inclusive, and to return to May 1.

The Bangor & Aroostook R. R. and the Washington County R. R. will sell through tickets from stations on their roads to Clinton and return for one fare over their roads to junction points, plus one fare (old tariff basis) on Maine Central. Tickets good to go April 22-27 inclusive, and to return till May 1.

Steamer "Frank Jones" will sell tickets east of Bar Harbor to Bar Harbor and return for one fare. West of Bar Harbor to Castine or Rockland, as preferred, for one fare the round trip.

Steamer "Silver Star" will sell tickets from Castine to Belfast and return for one fare the round trip. R. R. tickets Belfast to Clinton and return, \$1.35.

Steamer "M. & M." will sell tickets from landings on Penobscot river and bay to Belfast and return for one fare. This steamer connects with Maine Central trains at Belfast, landing at wharf near station.

Tickets on all steamers good to go April 22-26 inclusive, and to return till May 2. In all cases ask for East Maine Conference tickets to points as indicated above. Rev. N. La Marsh will kindly arrange for entertainment for those obliged to spend the night at Castine, provided notice is sent him a few days in advance of coming.

I. H. W. WHARFF, Railroad Sec.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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OBITUARIES

One came and told me suddenly,
"Your friend is dead! Last year she went."
But many years my friend had spent
In life's wide wastes, apart from me.

And lately I had felt her near,
And walked as if by soft winds fanned,
Had felt the touching of her hand,
Had known she held me close and dear.

And swift I learned that being dead
Meant rather being free to live,
And free to seek me, free to give,
And so my heart was comforted.

—MARGARET E. SANGSTER, in *Harper's Monthly*.

Lamont.—Adam Lamont was born in Danville, Me., Dec. 10, 1833, and died in Portland, Me., March 3, 1901.

In early manhood Mr. Lamont came to Portland and entered upon an active business career which he pursued without intermission until within ten days of his death. He had expressed the desire that when he died he might die "with the harness on." Though his last illness was short, it was full of excruciating pain. For one who had never been sick before, his calm resignation and cheerful endurance were remarkable. His wife was beside him, conversing, when the physician came in, felt the pulse, and said, "He is going." He quietly fell asleep.

Mr. Lamont joined the Congress St. Methodist Episcopal Church under the pastorate of Rev. C. B. Pittblado, and was one of the trustees of that church for many years; which position he held at the time of his death. He was always hopeful. His loyalty to the church and pastor was sterling. He was generous beyond the expectations of the most exacting. In the church and in the community his was a most wholesome personality. The esteem in which he was held was indicated by the large concourse of neighbors who attended the funeral services. Rev. A. H. Wright, of the Congregational Church, assisted the pastor, Rev. W. S. Bovard, and spoke beautifully of his thirty years' acquaintance with Mr. Lamont.

Besides brothers and sisters, a widow, one son and one daughter remain to sorrow in their loneliness. The entire community is under the shadow of a great grief, for a good man has gone from us. W. S. B.

Gardiner.—Mrs. Mary M. Gardiner was born, Aug. 10, 1807, and died, Feb. 24, 1901.

Mrs. Gardiner's parents were well known throughout the State of Rhode Island. Her father was Jonathan Reynolds, for many years president of the Old State Bank of North Kingstown, R. I., and her mother's maiden name was Spink. Miss Reynolds married Capt. Vincent Gardiner, a well-known ship-builder of this vicinity, who died some years ago. To them were born five children, two of whom are living—a son, Capt. Vincent Gardiner, and a daughter, Mrs. Payne, widow of the late Rev. Dr. Charles H. Payne. Mrs. Gardiner leaves, besides, a brother, ex-Lieut.-Gov. J. J. Reynolds, and a number of grandchildren and great-grandchildren.

Mrs. Gardiner joined the Baptist Church in Wickford in 1841, there being no Methodist Church in the place at that time. She was always a Methodist at heart, however, and became one of the charter members when a Methodist Episcopal Church was organized there in 1849. She was worthy all that can be said of her in appearance. She was deeply loyal to her church; its every interest was near her heart. Though she was kept from the services by feebleness of body for several years before her death, no pastor ever called upon her who did not take his leave feeling that, in spirit, Mrs.

Gardiner was at every service. While she served the church of her choice with such devotion she never became narrow and sectarian. Her prayer went up continually for every good attempt everywhere. She was a light perpetual in her home. Her character was a beautiful commingling of the graces, faith, hope and love. Her faith was strong, her hope sure, and her love abiding. These shone forth in a sunny life, whose brightness was undiminished to the end.

Mrs. Gardiner was an example of abiding youth. She never lost her interest in young people. She loved to have them about her, and would talk with them with all the hopefulness of young life. And when she came to lie down in the great mystery she became an example of the truth that "the good die young," which means that the good never grow old. From her



MRS. MARY M. GARDINER

love, her wide good-will, flowed constantly a stream of benefaction. If the need was not some material help, she never failed to give that which is so often thoughtlessly withheld, the word of sympathy and encouragement. Her life was not noise; it was music tuned to the infinite. One felt when he had been with her awhile, that he had been in the presence of God. After a full, useful, beautiful life, God took her home. The family loses a faithful mother and sweet companion, the world a rare spirit, and the church on earth a saint. "How blest the righteous when he dies!"

WILL F. GEISLER.

Quimby.—Mrs. Anna W. (Scott) Quimby, daughter of Rev. Orange and Eliza (Dearborn) Scott, sister of Rev. O. W. Scott, and wife of Rev. Silas Everard Quimby, was born in Lowell, Mass., May 10, 1840, and died at Salem Depot, N. H., March 7, 1901.

We can well believe that this wholly consecrated, gifted, and eminently useful servant of God has been promoted to a higher, holier sphere. We have our priceless keepsakes and treasures, and so, of such as these God has said, "And they shall be Mine when I make up My jewels." Her parents were eminent for "gifts, grace and usefulness." By inheritance and training she possessed a splendid equipment. She graduated at Newbury Seminary, Vt., in the full classical course, in the class of '61. Excelling in art, she was employed for a time by her Alma Mater as its teacher of painting.

She was converted in early youth. Ever after she grew in wisdom, in spiritual stature, and in favor with God and man. By her marriage, July 10, 1862, she found her true sphere. God gave them five children, four of whom are living. These, trained in the nurture and admonition of the Lord, have become Christians. "Her children arise up, and call her blessed; her husband also, and he praiseth her."

She was an ideal minister's wife. She reinforced her husband in every way. She was the very soul of modesty, but was alert, tactful, patient, persistent and hopeful. Her leadership was magnetic. Wise in strategy, she saw the end from the beginning, and reached the end

she sought. In W. C. T. U. work, and in the domain of Woman's Home and Woman's Foreign Mission effort she could educate, stimulate, broaden, and, if need be, skillfully organize. It was always noticeable that her work along these lines was abiding.

In the Seminary work to which her husband has been called, both as professor and president, she was a most resourceful agency. She had an intelligent comprehension of all the workings and demands of these institutions. Her husband and his subordinates often sought her advice.

Her mental and spiritual activity has never waned. But in these later years she has been obliged to confess, "The spirit indeed is willing, but the flesh is weak." Her home, decorated with rare specimens of her art, and whose demands for order, neatness and daily service she never slighted, was a heavy tax upon her increasing frailty. The protracted and devoted care which she bestowed upon her mother, who lingered in her family until her translation, at ninety-five years of age, somewhat abridged her activities in the parish.

The last sickness was very distressing. But she was more than resigned as the end drew near. She sent loving messages to her dearest ones and the local church. The completeness of her triumph was voiced in these words: "This may be my chariot to take me home. If so, it is all right." And now, those who loved her most are saying, with tremulous voices, "It is all right." What it meant to her to be ready for heaven may be inferred from the following quotation and comment, in her own handwriting, found in her desk near the time of her departure: "Then the gate of life eternal, may I enter, Lord, with Thee." All that relates to the flesh and earthliness must be dropped at these portals. It is only so much of the me as bears the image of Christ that will survive the trial of fire—which shall prove every man's work of what sort it is—and enter the gate of life eternal."

March 11, her funeral was attended at the church. Besides the relatives, a large number of ministers and parishioners was present. But for the storm that raged, the numbers would have been much greater. By request of the family, Rev. J. W. Adams conducted the service. He was assisted by Revs. G. M. Curl (pre-

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siding elder), J. H. Fletcher (Baptist), I. Taggart, D. C. Babcock, E. Hitchcock, J. H. Knott, and a quartet of clergymen who beautifully rendered some of the favorite hymns of the deceased. The funeral address was supplemented by a tender and appreciative paper written by the only brother of the departed one, Rev. O. W. Scott, of Malden, Mass., and read by the writer. The deeply afflicted ones have the sincere sympathy of a wide circle of friends. But they are rich in the legacy of precious memories, and in the sure and steadfast hope of a blessed and eternal reunion in heaven. "Say ye to the righteous, It shall be well with him."

J. W. ADAMS.

Mayo. — Captain Timothy L. Mayo was born at Truro, Mass., Aug. 24, 1824, and died at Somerville, Mass., Jan. 27, 1901.

Living on the coast, he early commenced to follow the sea, and was captain of a sailing vessel by the time he was twenty-one. He was brought under religious influences in his young manhood, and was very useful in the church. He had a decided talent for music, and played a bass viol in the choir at Truro. He also had an excellent voice for singing, and rendered good service in the church in this way. He was quite a genius in making models for ships, and five vessels were built after the models he planned out himself. He came to Boston about forty years ago and went into the ship-chandler business, and for many years was a member of the firm of Atwood & Mayo. He served the Methodist Episcopal Church as steward both at East Boston and First Church, Somerville.

Captain Mayo was a very modest man, and had a poor opinion of his abilities as a public speaker, but his Christian life was of the most exemplary sort. He was honorable in his dealings with his fellowmen and had no patience with sham and deceit. He had many friends, and those who had known him for many years found that the strong, manly principles of his young manhood followed him all his days. When once convinced that a course of action was right, nothing could change him from that position, for it was a matter of conscience with him.

He was in poor health the last two or three years, and required constant care. His faithful wife, who survives him, gave him every attention, and in the quiet of his happy home he passed peacefully to his rest. His upright character, business integrity and Christian faithfulness made him a blessing to all who knew him, and the faith in Christ of his young manhood strengthened and comforted his old. He was "faithful unto death," and now enjoys the promise of the "crown of life."

GEO. S. BUTTERS.

Kimball. — Alice (Heseltun) Kimball was born at Manchester Centre, N. H., Dec. 24, 1822, and died at Salem Depot, N. H., Feb. 20, 1901, aged 78 years, 1 month, 27 days.

She was married, in 1842, to John H. Reed, to whom she was a devoted wife for four years, when he was removed by death. She was married again, in 1872, to Benjamin P. Kimball, with whom she has enjoyed and maintained a Christian home for nearly twenty-nine years. He now waits in the strong consolation of the blessed gospel hope for the glad and sure reunion that must come soon.

Mrs. Kimball was a true saint of God. A woman of deep spiritual life, she was faithful in all earthly relationships and a close follower of her Saviour. She spent much time in reading the Scriptures, and in prayerful communion with her Heavenly Father. She loved the church, and was keenly jealous for its purity and prosperity. She delighted in the house of God, and was faithful in attendance at public and social services, being present often when advancing years and lack of strength seemed a reasonable excuse for absence. Her last public testimony was given at the watch-night roll-call, which she made special effort to attend, and greatly enjoyed.

Her final sickness was very short and severe, and was borne without complaint. She was

sustained by her Saviour's presence, and she rests with Him.

One brother, two sisters, two children by her first husband, and four grandchildren, survive her.

S. E. QUIMBY.

Bickford. — Mrs. Sabrina C. Bickford, the oldest surviving member of the Canaan (N. H.) Methodist Episcopal Church, died at the home of her granddaughter, Mrs. F. W. Lovejoy, at East Pepperell, Mass., March 15, 1901, of old age, aged 87 years, 2 months.

She was the daughter of Jonathan and Lydia Jane Straw, of Henniker, where she was born Jan. 15, 1814. She married Jonathan Bickford, and they settled in Canaan. Here she was a constant attendant at the Methodist Episcopal Church, and contributed to its support. Up to the very last years of her life she retained her energy and vivacity in a remarkable degree, and her social qualities endeared her to all. She was the mother of twelve children, four of whom survive her. She also leaves six grandchildren and three great-grandchildren. The funeral services were held in Pepperell, and the remains were taken to Canaan for interment.

G. W. P.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address,

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Rev. Manley S. Hard, D. D., as one of the corresponding secretaries of the Board of Church Extension, has been receiving some splendid twentieth century thank-offerings for that cause. At the New Jer-

sey Conference anniversary two persons came at the close and gave \$250 each, and others to the amount of \$170 additional. Recently a friend deeded to him a \$12,000 property in St. Louis. A fortnight since a man gave him \$250 for a "Memorial Church," to bear the name of his wife; and two persons handed him special gifts of \$100 each on the "Mountain Fund" plan. These seem to be all extra and over and beyond the ordinary annual collections,

which Dr. Hard reports as in splendid advance of last year in the same congregations.

WASHINGTON LETTER

CHEVY CHASE, ESQ.

My last letter was written just before the session of the Baltimore Conference. In fulfillment of my promise to write again as soon as Conference adjourned, I send you this budget of news.

Hagerstown, the seat of the Conference, is in Washington County in the western part of Maryland. It nestles in a valley in the Blue Ridge Mountains, and is beautiful for situation and one of the most thriving towns in the State. The hospitality of the people was highly appreciated.

Bishop Cranston's presidency was satisfactory. He was brotherly and approachable. He had no easy task in making the appointments, but the result seems to be recognized as the best that could be reached under the circumstances. The presiding elders' reports brought cheering news of revivals at several points, but a decrease in the benevolent collections. Many church debts, however, have been paid, and a considerable sum raised for the Woman's College of Baltimore, the special object for the Twentieth Century Thank Offering.

The Conference sadly missed its secretary, Geo. E. Maydwell, and Dr. John F. Goucher, both of whom were detained at home on account of illness. George Maydwell for several years has been secretary of the Conference and was re-elected to the office; the first assistant, W. G. Herbert, offering to do the work for Mr. Maydwell—an example of generosity and brotherly love which the Conference was not slow to recognize. Dr. Goucher was greatly missed. He is a wise counselor, and takes such a keen interest in all the proceedings, his absence from the session was greatly deplored.

Baltimore Conference has a reputation for having a goodly number of trained debaters. Whether the reputation is deserved, is an open question. It is a fact, however, that there are a number who do not tremble when an opportunity arises to make a speech. The debate on the new constitution called forth the latent forces of quite a number, who for a few hours made the proceedings very lively. It was well understood that Baltimore Conference would give a large majority against the proposed constitution, but the unanimity of the "regular orators" was surprising. Only three speeches were made in the affirmative—by Drs. Bristol, Johnston and Bacon. Bristol went at the subject with a full head of steam on (that's the way he does everything); but while the Conference applauded his fiery eloquence, it was not moved thereby. Dr. C. Herbert Richardson, in a calm and strong speech, led off for the negative,

and was followed by Drs. Baldwin, Nicholson, Lanahan and others. The vote was by ballot, and resulted: For, 70; against, 104.

There was considerable excitement over the report of the board of examiners in the case of those applying for admission. For several years the board has been trying to elevate the educational standard, but has had to fight against a soft sentimentalism in the Conference. If a man "brings things to pass" on a mountain circuit, it is represented that he is qualified for admission into the Conference, no matter whether he can spell correctly, or knows whether there be two or seven sacraments. Two of the eight applicants passed all their entrance examinations, and only these the board recommended. After a lengthy debate in executive session, two were admitted conditioned on one book, making a total of four.

The appointments fixed by Bishop Cranston seem to be about the best that could be made. There were some great men without appointments waiting for some big plums, but they did not get them. Drs. Corey, O. A. Brown and Miller received nominal appointments. Dr. Todd from Strawbridge, Baltimore, was sent to Frederick City, an inland town of 10,000 inhabitants. Dr. J. E. Smith, recently pastor of Mt. Vernon Place, Baltimore, was appointed to Grace, Washington, a charge which three years ago paid about \$500 to its pastor, but has had a phenomenal growth under the pastorate of Rev. E. L. Watson. Dr. Lucien Clark at his own request was relieved of the presidency of Washington District, to which he was appointed against his will a year ago. There was some talk of his being reappointed to Foundry, from which he was thrust by episcopal authority when appointed to the district, but St. John's Church in Baltimore asked for him, and we are creditably informed he desired to go there. Hamline wanted a transfer, but couldn't get it, so at the last Dr. Clark was put down to this church, where Dr. Stricklen was pastor when he died a few months ago. Dr. L. B. Wilson would not consent to leave Foundry. Dr. H. R. Naylor, who at one time was presiding elder of Washington District, but was summarily removed by Bishop Fowler, was, after seven years of waiting for a vindication, returned to the position, succeeding Dr. Clark.

The Baltimore Conference originally embraced the territory now covered by the Central Pennsylvania Conference. The latter Conference was in session at Chambersburg while the Baltimore Conference was in Hagerstown, thirty miles distant. A pre-arranged reunion took place on Monday, April 1. The Central Pennsylvania came down to Hagerstown in company with Bishops Foss and Joyce, and a day of great pleasure was spent together. Bishop Bowman was already in Hagerstown, and Bishop Hurst came up from Washington. Bishop Cranston presided in the morning, and Bishops Foss and Bowman in the afternoon. Speeches full of fervid reminiscences were made by S. A. Wilson, W. H. Chapman and G. W. Cooper of the Baltimore Conference, and by B. B. Hamlin, Samuel Creighton and R. Hinkle of the visiting Conference. The incidents of the olden times related by the aged men of the two Conferences were a revelation to many who know comparatively nothing of the toil and hardships endured by our fathers fifty years ago. These men who built the foundations deserve great honor. The free and easy intercourse between the brethren of the sister Conferences during the recess when luncheon was served to about five hundred preachers, was one of the most delightful features of the occasion.

— It is reported that Dean Frederick W. Farrar, of London, is seriously ill.

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